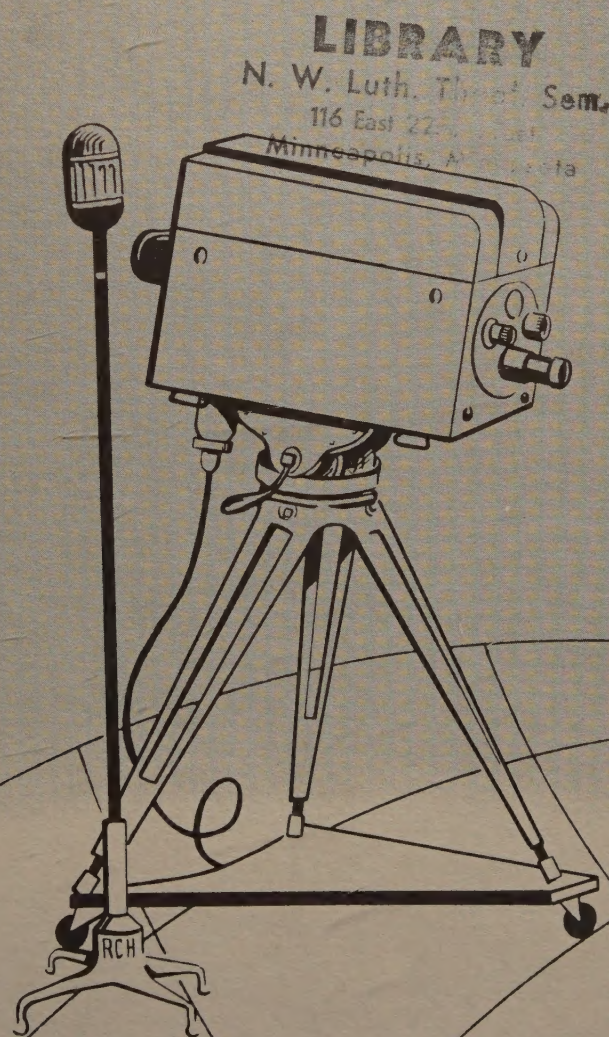


The **CHRISTIAN BROADCASTER**



A QUARTERLY JOURNAL

Published by

THE WORLD COMMITTEE FOR CHRISTIAN BROADCASTING

VOL. IV, NO. 2

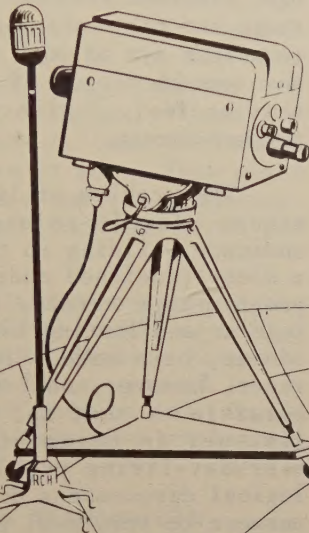
SECOND QUARTER 1956

The **CHRISTIAN BROADCASTER**

A QUARTERLY PUBLICATION

OF

**THE WORLD COMMITTEE FOR
CHRISTIAN BROADCASTING**



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THE CHRISTIAN BROADCASTER

is published in English and in German. Correspondence relating to subscriptions and mailing should be addressed as follows: English edition...New York City (U.S.A.) Office; German edition...Bethel-Bielefeld (Germany) Office.

SUBSCRIPTION RATES

English Edition: Three Dollars per Four Issues.
Make checks payable to RAVEMCCO.

German Edition: Write for information to the Bethel-Bielefeld Office.

Foreword

Commonly, the more specific a statement, the greater its value. The message of the Christian Gospel undoubtedly owes much of its universal impact to the fact that it is concrete and concise.

This conviction is the basic premise of contributions to the current issue of *The Christian Broadcaster*. In other issues we have examined listener reactions to religious radio and television programs. However, these reactions are of such decisive importance in any consideration of over-all programming that we feel it wise to examine them still further herein.

The problem of listener reaction is by nature closely related to the problem of audience building in the first place. Once a clearly defined audience for any specific program type exists, the first step toward regular and lasting listener contact has, of course, been made. To obtain such an audience, however, one must be as concrete as possible -- that is, one must address the listener in terms of specific needs and everyday-living problems. Abstract theological discussions do not furnish concrete answers to very real problems and perplexities. Therefore, they do not impress themselves with any great impact upon the heart and mind of the listener. Without some such impact a program -- irrespective of its type -- is relatively ineffectual.

This issue of *The Christian Broadcaster* includes several listener-reaction discussions. Mr. E.F.R. Smith (London) writes of *The Lutheran Hour* audience in Europe. Dr. W.B. Meyboom (Hilversum) considers program follow-up through community lay groups and individuals. Reports by the Rev. Eugene L. Stockwell (Uruguay) and by Mr. Wesley Goodman and Dr. Frank Nelson of the U.S.A. indicate that concern for the proper listener approach and follow-up is not peculiar to any one country or area. Script examples (from England and from Germany) deal with specific listener problems, through combination drama-discussion and question-answer formats.

In this second issue of 1956, we are also happy to present to our readers Dr. Herbert Sydney Hillyer -- a pioneer in Christian broadcasting in Latin America and chairman of the Department for Overseas Missions of the Canadian Council of Churches.

DR. NICOLAAS van GELDER
Acting Editor-in-Chief

The Christian Broadcaster

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WE ALL HAVE

A Responsibility

— W. B. MEYBOOM

Christians have the task of forming a community under the leadership of Jesus Christ, and, through this community, of furthering the proclamation of the Gospel throughout the world. There are too many vast white fields where people do not yet live in the knowledge of Christ. There are too few Christians ready to take that knowledge to those who have it not. This makes it necessary to consider how the pronouncements of a few can best reach the minds and the hearts of many.

Where entire populations are now learning to read at an amazingly swift pace (and in order to satisfy such reading-hunger), the Church must provide Bible-centered literature. This literature must be made available to the countless persons who are but now discovering themselves.

The Church Is Responsible

In countries where television is still relatively new, that very newness has a certain importance. People are interested in what the new medium "can do." It is up to the Church to make clear -- against television limitations -- what Christ has to say to mankind. Meantime, in areas where the printed word and the television program are well established and widely used by secular groups the Church, too, will have to use them. It is relatively impossible for any one group of church members to reach persons beyond the accepted church community. By utilizing mass communication media, however, the Church can "reach millions."

As the Church utilizes these media, it will be necessary that she (1) function to the best of her ability, (2) study to reach as many persons as possible, and (3) bear in mind that every "mass approach" must be followed by personal contact. The ultimate end must be to bring each individual to the acknowledgement of God's reality in his life and then to the surrender of that life to God's guidance.

Of special emphasis in this issue of *The Christian Broadcaster* are the problems of audience building and program follow-up.

Therefore, I want to advance some comments as one who comes from an area where we do not have commercial radio/television or local stations (which make possible a relatively close relationship between listener and broadcaster). I shall omit any reference to programs aired by a specific, individual church or denomination as such -- such procedure, too, simplifying the question of listener follow-up substantially.

Program Must Be Attractive

What interests me now is the situation in countries where -- through an over-all program of regional or national scope -- the churches have the opportunity of proclaiming the Gospel through their own network or special association. Of course, even under this procedure the number of listeners is closely bound up with the attractiveness of program subject matter, format and time of airing. Meantime, there are still other factors that influence audience size.

In the first place, listener associations have a considerable responsibility for encouraging the interest of their members in "their own" programs. But what about the many who are members of no Christian radio listening group? Through church publications one may stimulate the interest of those who commonly read such material. But what about the many who have no such contact with Christian thinking? Here is a place where happy relationships with radio/television editors of secular publications are essential; and where church programming must be of such superior quality that said editors will consider it worth commenting upon.

Must Be Regular, Positive

Further, an ever-growing audience is to be gained for religious programs through maintaining a regularity of program scheduling and presenting competent and attractive radio/television personalities. Listeners should be encouraged to send in letters of inquiry and comment -- with the guarantee of an answer; either by return letter or on the air in a subsequent program. One danger in radio/television programming is that it too

often makes for a passive acceptance on the part of the listener. To the contrary, he should be encouraged to post-program thinking and to subsequent action of one kind or another. All reasonable means to this end should be employed. (I do not, of course, refer to such hardly Christian qualities as greedy ambition and a hunting after riches, which are appealed to by some secular programs.)

"Intrusion" Not Welcomed

Religious broadcasters must strive against any seeming desire to intrude upon the listener. *Intrude* -- and the natural listener reaction will be one of rejection. Yet we must, by word and tone, indicate that we take the listener seriously; that we have the answer to how he may become a "whole man" -- free from fear, from doubt, from tension and pressure.

Meantime, the religious broadcaster must not be so objective in his proclaiming of the Gospel that he allows the listener to remain wholly indifferent -- free to "care or not to care." The radio/television speaker who talks without personal conviction is not worth much. He who would move another person must, first of all, be moved himself. He must himself be moved in the direction of Christ and of the Church as a community around Christ. The Church must go beyond the single broadcast. She must indicate the post-broadcast direction the listener is to follow; she must encourage and support, frequently supplying the "extra push" that will actually get the listener going in the right direction.

Supplying "the extra push" is not a responsibility of the religious broadcaster only. It is a responsibility of all Christians, all church communities -- a responsibility to reach out to those who appear to be interested in the Gospel, who are engaged in Bible reading, who want to know more about church activities, who are wrestling with themselves unto an ultimate decision.

What Is the Approach?

How shall we approach such persons? Naturally, the approach varies with the individual. With some persons we do better if we remain quietly at a distance -- not forcing our way, but being available when questions arise. We best help others by providing books for them -- the Bible, religious commentaries, any literature that brings the Gospel nearer. Then there are those who will never ask for our help; but -- if the opportunity does arise when we can talk with them

-- we must take care that we see their side of the question, not merely try to force our own thinking upon them. In any event, the essentials for our approach to others are understanding, wisdom, faith.

Understanding and insight are equally essential when it comes to the initial radio/television proclaiming of the Gospel. Follow-up, then, becomes the concern of the faithful Christians in the neighborhoods reached. In the radio/television program there must, then, be an appeal to the local community as such -- for it is in the neighborhood that the listener, moved by what he has heard, must live out his new life as a Christian. From a distant place, by media that penetrated his very living room, he has been touched by it. But it is in his own neighborhood that he is to be received.

There are cases where too personal an approach by the radio pastor might result in a "scare" reaction. Under such circumstances, perhaps this suggestion would work: A general meeting of listeners to a specified program -- church-goers and non-church-goers alike -- in a conference room. There people may speak as man-to-man yet have a certain freedom that would be lacking in their own living rooms.

Follow-Up Key Is the Community

In the final analysis, to assure decisive conversion, we must lead our listener into his own local community. This may be done directly and immediately or more slowly -- depending on the nature of the person concerned. As a problem it is not peculiar to radio/television evangelizing but to all Gospel proclaiming.

Another pertinent question when we consider listeners with no special denominational ties is: Into which church are we to lead them? This is what strengthens the interdenominational approach. For such ecumenical work it is necessary that the various churches take each other seriously -- they must build a team that will work together, in the total interest of Christianity, for those who have been reached by the Message. New converts need information and advice on religious problems. Helping them is what matters -- *not increasing church membership*. Such an interdenominational evangelizing "team" is not mere wishful thinking. We already have such -- and they have functioned well. For each individual reached, the vital question is: *Who will be the best man or woman to follow through with personal contact?* The vital question is not: *What church is about to get a new member?*

I am well aware how important it is to avoid giving the impression that with religious broadcasters the membership of the Church (or of any one church body) is at stake. Yet it is also true that we cannot complain about decreasing interest on the part of church-goers and at the same time leave out in the cold non-church-goers who have been moved by our broadcasts. We must take our own programs so seriously that we covet open ears and open eyes for God's message. Then we must be equally serious about following-up these programs.

By now I hope it is evident that -- notwithstanding its great potentials -- I see radio/television evangelism as insufficient of itself alone. It may keep alive the great verities of the Christian Faith, it may show to the world the solidarity of the Church, it may function as a religious catalyzer -- but, of itself, it is still only a *means to an end*. There can be no such thing as a "radio community" -- no personal ties among members, no sacraments to be shared person-with-person. Nor can a radio pastorate establish the relationship that exists between local community and local pastor.

Our basic follow-up problem, as I see it, is not so much a matter of contact procedure between broadcaster and listener as it

Former editor-in-chief of the Christian Broadcaster, DR. W. B. MEYBOOM has been connected with broadcasting since 1945, when he became executive secretary of Dutch East Indies Radio. He held this position until 1951, when he was appointed first director of IKOR, a commission of the Ecumenical Council, which is in charge of broadcasts by six denominations. He is currently director of the radio publication of the Churches of the Netherlands.

is between *community listener* and *non-church listener*. This means that the Christian community listener needs, first of all, to know what programs are on the air; and if said programs are given proper promotional publicity, he *can* know. He can then use them as a starting point for future relationships with the non-church listener.

The radio/television media are not of themselves sufficient for the proclaiming of the Gospel. We are grateful for these God-given tools, but we must not over-estimate them. For the essential follow-up, we must turn to the local community -- and the individual Christian in that community.

Radio Evangelism in Uruguay

EUGENE L. STOCKWELL

It is often said that indifference is the religion of Uruguay. Since the separation of Church and State early in the century, the Government has actively fostered this indifference. All religious holidays have been retained, but given new names and meanings: Holy Week is now *Tourist Week*; The Feast of the Immaculate Conception is *Beach Day*; Christmas is *Family Day*. Towns named after saints have been renamed, usually with patriotic names. An important daily newspaper refers to God with a small "g." To ignore religion is taken for granted.

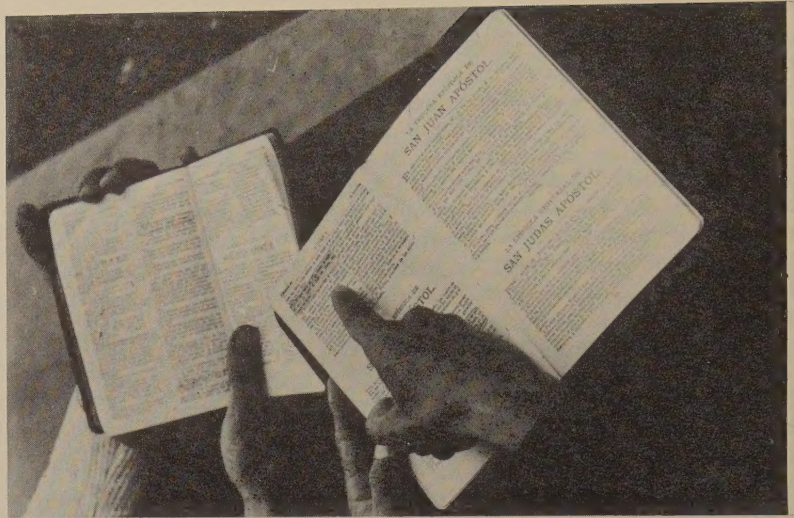
The official indifference is matched by popular indifference. Most Uruguayans say, "I believe in God. I am a Catholic. But I do not believe in the priests." Freely interpreted this means: "I think that some supernatural power exists. I was baptized in the Roman Church as a baby and have rarely been there since. The loose living of the Roman priests disgusts me, as does their de-

sire to milk the population of its money. Therefore, I have nothing to do with any religion. I respect everyone's beliefs. As for me, I repeat -- I believe in this supernatural power, but let's change the subject."

Protestantism Faces Challenge

Protestantism's challenge in Uruguay is to break through this indifference, to stir to consciousness the deep-seated religious longings of the individual, and to offer some satisfying answers to the inevitable questions about the meaning and purpose of life which every man shares, whatever his surface indifference. To date, if success be measured in terms of membership statistics, church attendance, etc., Protestantism has had relatively little success. It would be optimistic to claim that more than one-half of one per cent of the population is Protestant, though Protestantism has been at work here for a century.

Throughout Latin America there is a need for the Christian Gospel. The Rev. Eugene Stockwell -- Methodist missionary to Uruguay -- believes that radio has an answer for that need.



How to break through this indifference to the mind of Uruguay? The great majority of the population will not consider entering a Protestant church. Open-air meetings draw little interest. Sermons broadcast to passersby on the street stop very few. The best way to gain a hearing is by means of the radio. Uruguay enjoys complete freedom of speech, and radio time is quite inexpensive. Church leaders have sometimes been very skeptical as to the positive results radio preaching brings, but none deny that it is the best way to present the Christian Gospel to most Uruguayan homes. Various denominations have had radio programs for several years now. What follows is the experience of this writer with a very modest program broadcast over a small station in Salto, a city in the northwest corner of Uruguay.

Personal, Not Political, Approach

My predecessor had been threatened with loss of air time at the end of 1952 because, it was alleged, he had injected political opinions into his radio sermons. My purpose, early in 1953, was to base our radio program on an analysis of typical personal problems, suggesting religious resources that might be helpful. This seemed quite non-political, and was allowed air time fifteen minutes each Sunday morning. The personal-problem approach was motivated by the desire to strike listeners at the point of felt need, with a view to moving on to more basic needs which might find aid and solution in a vital Christian faith.

For the past three years the programs have moved alternately from analysis of specific problems to a study of the relevance of the Christian faith to daily living. On the one hand, the programs have faced up to such common problems as a sense of monotony

in daily work, the frustrations of family life, the dread of suffering, the fear of death and the search for happiness. On the other, there have been presentations of the central tenets of the Christian faith, a series of programs on the *Lord's Prayer* and on the *Beatitudes*, studies of the parables of Jesus and attempts to relate the mission of the Church to the lives of the people.

Must Break Through Indifference

Has this approach succeeded in breaking through the indifference above mentioned? There is no doubt that a vast audience is reached. Undoubtedly, most listeners belong to the mass of people whose religious outlook is summarized in the first paragraph above. A flood of correspondence has reached us requesting Protestant pamphlets, New Testaments and the devotional guide, *The Upper Room*. Many write to express their gratitude for the program. Some even write in presenting specific personal problems: *Should I marry a Roman Catholic? How can I learn to pray?*

To be sure, much of this correspondence comes from Protestants who are far away from any organized church. Also, interestingly enough, many letters come from neighboring Argentina, where in recent years dictatorship has forbidden Protestants the use of radio time.

Incidentally, a rather spectacular result of the program, though not due solely to it, was the donation to the Methodist Church of Salto of a very valuable piece of property as the site for its future building.

Some tentative conclusions concerning radio procedure that we have reached in these three years of work are the following:

AS TO METHOD:

1. The use of good choir music at the beginning and end of each program attracts many.
2. The radio sermon must not be too long. Eight minutes is sufficient.
3. The first two or three sentences of the radio sermon are all-important. They must be designed to gain the immediate interest of the listener.
4. Every program should include a cordial invitation to the listener to write in for literature, information and help.
5. Every request from a listener must be answered fully and promptly.

AS TO CONTENT:

1. Roughly, the first half of each program should be devoted to an analysis of some aspect of the human situation which leads the listener to feel: "This man is talking about me and about my interests."
2. The second half of each program should provide an incisive and clear statement of some aspect of the Christian faith as it bears on the topic presented.
3. The Christian faith must be presented free of all theological jargon.
4. The presentation of the Faith should be in positive terms, never attacking rival faiths openly.

Bringing Christ to the Nations!

E. F. R. SMITH

"Lutheran Hour" Office
London

It is generally agreed that the particular format on any Christian program warrants and entails painstaking effort and approach, yet this in itself is not necessarily the most difficult task in the over-all preparation of the Christian broadcaster. To begin with, the program must have an audience (which statement, upon further consideration, is not so ridiculous as it may first seem to be). Then, when an audience has been established, we must determine how it can best be served. Using radio and TV for evangelism means that the broadcaster's *real* work does not begin until *after* the broadcast. Radio is a means to an end and not an end itself.

This account of *The Lutheran Hour's* activities relates only to the British Office, and it should be emphasized that methods adopted there may not necessarily be the best elsewhere, nor are they conclusive. Experience, tempered with limited financial resources, will usually find the most effective methods for our achieving the same purpose as when we have unlimited funds.

London methods are not essentially the same as those used in the other nineteen *Lutheran Hour* branch offices in the world. Local needs require local methods of handling. What might be considered "excellent" in, say, Japan or Australia, may turn out to

be a complete waste of time and money in Britain. Therefore, let us approach our potential audience on a local scale, giving it, as it were, an "individual" treatment.

Broadcasting on commercial stations as *The Lutheran Hour* does, requires a greater amount of audience building than broadcasting over the local government or national stations. With the latter, when regular times are fixed for religious broadcasts, the audience has been built up for a good number of years and a given time is normally associated with a religious broadcast. But times change on commercial stations. Often Christian programs have to face not only irregular hours but inconvenient (to the listeners) ones, too. To reach the British Isles, *The Lutheran Hour* uses *Radio Luxembourg*, which is one of the most powerful stations, not only in Europe but in the world. However, this system of Christian broadcasting in Europe is still somewhat limited through the preponderance of national networks. Therefore, the sponsor of the Christian program on commercial radio should be ready to budget funds for audience building, whereas this is not necessary for programs on national stations.

Limited financial resources for advertising and publicity on a wide scale have encouraged *The Lutheran Hour* to make materials

available for the listener, and entrusts this essential operation into his hands. It follows that the success of *The Lutheran Hour* in the British Isles is, in a large manner, due to the consecrated support that men and women of many denominations have given to the broadcast in the form of time and effort.

Possible Publicity Methods

It might be an easier task in the end to have a nation-wide poster and publicity campaign through the normal channels; but whether this would prove much more effective still remains to be seen at such time as sufficient funds are available. In this respect it must be remembered that, until the advent of commercial television in Great Britain, advertisements mentioning *Radio Luxembourg* would not be accepted by the national newspapers, and posters could not be placed on certain sites, notably those belonging to the British Transport Commission, throughout the country.

In addition to the valuable support given to *The Lutheran Hour* by its many listeners who make use of the free literature, handbills, stamp-stickers, posters, etc., generous support has also been given by the Christian Press, in acquainting and informing its readers of *The Lutheran Hour's* progress. Notable in this field are *The English Churchman*, *The Christian*, *The Sunday Companion*, *The Methodist Recorder* and *The Christian Herald*. Many others carry news from time to time; and all, together, have played an important part in informing their Christian readers of this means of evangelism.

Audience Building

If a census of all British *Lutheran Hour* listeners were to be taken, it would very likely indicate that as many as 50 per cent of the listeners first found the broadcast by accident, merely by switching on to the station or by moving around the radio dial. Probably the remainder heard about it through personal recommendation.

One method of personal introduction is through a *Lutheran Hour* pencil, specially printed with the times of the broadcasts. Whereas a handbill or leaflet might be readily thrown away unread, few persons, if any, would discard a pencil simply because it gave the times of the broadcasts. On the contrary, many have been led to tune in simply because of the pencil that was given to them by a friend! Another item of interest is the appeal in the fact that *The Lutheran Hour* is world-wide, and broadcasts in many tongues. This seems to encourage some to listen in

(even though they would not normally give it a second thought), for it is a link with friends and relatives living afar off who are also served by a *Lutheran Hour* broadcast.

As in most things, it is normal for the end product to be more interesting than that which was originally put in, so is it with Christian broadcasting. All the hours, the efforts and frustrations which are spent to present the broadcast are lost in the joy of seeing the results of the broadcast Gospel. Here is the power of radio, as it brings forth the fruits of the seed that has been sown. It is in this fact alone that *The Lutheran Hour* justifies its 9,000 pounds a week budget to broadcast the Gospel to the four corners of the earth.

As an encouragement to making personal contact with the listener *The Lutheran Hour* offers a suitable Christian memento at the close of each broadcast. Or it may also offer free adult Bible correspondence courses or assistance to those who are spiritually distressed and have no regular advisor. These, one or all, enable *The Lutheran Hour* to serve the individual in an otherwise mass audience, and thereby attempt to build a personal Christian conviction.

Proselytizing Avoided

Many who write in have been out of touch with the Church since their childhood; others have drifted away from a once-firm faith; still others write in to express how much the broadcasts assist them in their local church life. In no case is an individual advised to leave his or her own church. Rather, since the Lutheran Church is committed against proselytizing, it encourages the listener to become a more active and zealous worker where he is.

Naturally, requests are received to join the nearest Lutheran Church, and these are passed on to local congregations. As the Lutheran Church is still small, numerically, in Great Britain and it is not always possible to suggest a Lutheran congregation near the listener, he is then strongly encouraged to take steps to link himself with a local church. This invariably occurs. Only eternity will reveal how many have found their faith in Christ the Saviour as a result of a *Lutheran Hour* broadcast.

In addition, the Bible correspondence courses for adults are proving to be a valuable adjunct to the broadcast, and are vital in training those who have just found the Faith or who lapsed and are now coming back. We, in London, normally receive between

twenty and thirty enrollment requests each week. A considerable number of non-Lutheran churches use the courses, too, for Bible classes and Christian training groups.

Still another service is the printed sermon copies of each week's broadcast. These are indeed a valuable "follow-up" to persons who have been awakened by the message and who would now desire to consider privately what was said on the air. Or as tracts for distribution to friends and acquaintances. Or -- as many put them to use -- as a basis for the sermon in the chapel next Sunday!

On the whole, all contact with the listener is carried out through correspondence; but it is encouraging to find listeners who visit London on holidays and who make it a point of calling in at *The Lutheran Hour* office. Where specifically requested, *The Lutheran Hour* arranges personal visits.

Many Letters Written

Among the mail received each week -- which runs to 1000 upwards -- from British listeners are many letters from listeners who say how they have been helped through the broadcasts. Some of the letters are published from time to time in *The Lutheran Hour* "News" (issued free). They all testify to the power of the Gospel. From Northern Ireland there came this letter:

"...As I have mentioned before, I was convinced of my sins through listening to *The Lutheran Hour*....I would like to say the Bible courses have proved to be a great help to me in the study of God's Word."

Or from Wales: "Recently I met a young man who about a year ago was converted by your broadcasts. Now he will be going to college, preparing to go to India under the Baptist Missionary Society."

And again: "Your broadcast has given me life and inspiration to follow Christ. I am a well-known personality. I have never had time for religion...but through your broadcasts and, by the grace of God, I make a solemn vow this night to forsake my profession as a palmist to become one of Christ's people."

Primary Purpose Is Evangelism

In a brief article of this kind, which attempts to describe a work that it has taken years to develop, it may be easy to obtain a wrong impression. Of course, there have been -- and still are -- many problems and difficulties. However, these are kept secondary so that nothing can hinder our primary purpose in presenting the Gospel effectively.

The Lutheran Hour serves Christ's Kingdom here in Britain, as the volume of mail testifies. Moreover, of the 40,000 upwards letters received each year from British listeners, some 99 per cent are from non-Lutheran sources. These listeners support the broadcasts financially, and about 75 per cent of the office operating expenses is met by these gifts. In addition, many persons take part in a wider sphere of *Lutheran Hour* broadcasting, such as "adopting" a foreign broadcast of *The Lutheran Hour* in a far-away land.

Through contacts established by *The Lutheran Hour*, the Evangelical Lutheran Church of England (the Church responsible for the British section of the program) has been able, during the past few years, to expand in various parts of Britain. From many areas comes the call for spiritual help, but all this does not stop *The Lutheran Hour* from fulfilling a greater mission of leading souls to the Saviour. The building of a Lutheran Church is only incidental to the main charter of the program, that of *Bringing Christ to the Nations*.



Students in radio training, a program inaugurated by CONCORDIA THEOLOGICAL SEMINARY (Lutheran Church - Missouri Synod). The program is carried on in cooperation with Radio Station KFUO, which is located on the campus.



Photo by Meinhold

Wesley B. Goodman

BIG MARKET —

Easy to Miss!

The Church in mass communications has a "big market." There is no doubt that we are "missing" the market more often than not. This is an uncomfortable thought, but unfortunately true. It does not necessarily mean lack of good program content, for many long hours are spent in preparation, not only by staff (in the case of Broadcasting and Film Commission programs), but cooperatively with some of the best theological and practical minds we can find. Where we "miss" is in "promotion"!

The secular advertiser never, under any circumstances, attempts to project a program -- radio or television -- unless ample provision is made within the budget for "promoting" an audience. Hence the constant "build-up" utilizing Press, name stars, giveaways, spot announcements, film clips, etc. The definition of "promote," according to the dictionary, is "to excite -- to stir up," and this is exactly what the secular advertiser does! He "sells" the program before it gets on the air.

The Market Is Open

Contrast this with our efforts as religious broadcasters to "sell" our product! We have the finest product available for mankind; and, more important, we believe in it, having experienced it ourselves. The market is wide open. The buyer is there. But we do little to "excite him" -- "to stir him up."

What are we doing to promote the "Good News" in mass communications? While BFC is unable to do many of the things we should be doing, we are doing these basic things:

1. We offer copies of radio sermons broadcast over *National Radio Pulpit*, *Art of Living* and *Pilgrimage*. These are also printed in booklet form and mailed on a

bi-weekly basis. Last year 2,784,000 were mailed to the individuals who requested them. On the last page of these booklets we list *all* radio and TV programs sponsored by the National Council.

2. Local councils of churches are notified by a special "release" when "new" or "one-time" special programs are released to the public.
3. Descriptive pamphlets and literature are prepared and released to church councils, radio and TV station managers.
4. A monthly "News Letter" is mailed to radio and TV departments of local council executives, denominational leaders and other key leaders interested in radio and TV, in an attempt to keep them informed of what we are doing and to give advance information on projected programs.
5. A periodic special "Executive Director" letter, prepared personally by Dr. S. Franklin Mack, is mailed to some six hundred leaders in various and sundry fields -- audio-visual leaders, college professors, seminary professors, prominent church lay people and certain interested Foundation Trustees. This gives a resumé of what we are doing and what we are projecting.

All this adds up to considerable promotion, but still falls short of our "Commercial Competitors." What are some of the things we should be doing? How can we build up an audience?

We believe we have part of the answer in the "Prayer Partnership -- Listener Enlistment" project.

LISTENER ENLISTMENT

1. Prayer to make religious broadcasts more effective.
2. Prayer to turn "hearers of the Word" into witnesses.
3. Prayer to increase the number of hearers and then witnesses.
4. Prayer to encourage those who listen to one program series to be made aware of and listen to other program series.
5. Prayer to increase the number of stations carrying our programs.
6. Prayer to release new financial resources.

Informative Card Project

To do these things we now propose to print a card listing our cooperatively presented radio and TV programs for all listeners who can be reached. The card will be perpetually renewable, with the following characteristics:

1. The card will be designed to be placed on or near the radio/TV set, in full view at all times of the family and of visitors in the home.
2. It will list all Broadcasting and Film Commission radio and TV programs, with blank spaces for locally originated or other religious programs.
3. In three right-hand columns, it will provide space for the recipient to enter the day, the hour and the station opposite each program listed.
4. On the back of the card, the recipient will be advised to study the newspaper listings and consult local radio and TV stations for the information needed to fill the space provided.
 - a. It will be suggested that if certain programs are not carried, the listener is urged to advise the station(s) of their availability (free-of-charge) from the Broadcasting and Film Commission.
 - b. It will be suggested further that there be entered on an attached reply card the data with regard to local listing of these programs and that it be returned to the Broadcasting and Film Commission.

5. The recipient will be urged to listen to and to view these programs, to tell others about them and to pray for this ministry (recommending especially those programs most helpful to him).
6. On the reply card the listener will be given an opportunity to ask how to become a "Prayer Partner" with other Christians and the National Council in this radio-TV ministry.
7. In the dissemination of these listener-enlistment cards, the Broadcasting and Film Commission should be given access not only to the Broadcasting and Film Commission sermon mail list but to denominational channels as well. The aim should be to enlist *all Protestant families*.

THE PRAYER PARTNERSHIP

It is proposed that to those requesting information about becoming "Prayer Partners" with other Christians and the National Council in the radio-TV ministry, the following be sent:

1. An attractive card, suitable for display alongside the listener-card and bearing the words: *PRAYER PARTNER*, a suitable scripture reference (such as James 5:16) and the motto *Pray as though everything depended upon God; work as though everything depended upon you*.
2. On the reverse side of the card the following (or other suitable) provisions will appear:
 - a. As a *PRAYER PARTNER* with other Christians and the National Council, I will undertake to *pray daily* for the church's radio/TV ministry.
 - b. I will try to listen to and view the listed programs as often as possible, in order that I may be thoroughly acquainted with them.
 - c. When I am listening to or viewing these programs, I will pray that God will make me receptive; I will pray for the broadcasters, that they may be guided and blessed in their ministry; and I will pray for others who may be listening or viewing -- especially for those not being reached by any church.
 - d. I will be a witness. I will tell others and urge them to listen.

WESLEY B. GOODMAN, associate executive director of the Broadcasting and Film Commission (NCCUSA), is well qualified for his present position. He has had close to thirty years of experience in the radio/television industry and is familiar with its many aspects.

Beginning his career in 1928 as a radio director for N.B.C., Mr. Goodman became a producer of network programs for the Federal Council of Churches in 1938. Since that time he has been executive secretary for the Department of Radio of the Council; production associate of the Protestant Radio Commission. He was assistant executive director of BFC before assuming his present position as associate director.

e. As a *PRAYER PARTNER* I will support this ministry not only with prayer and by witnessing but also, as I am led, with my gifts.

f. I will undertake to report to the Broadcasting and Film Commission how listeners have been blessed through the cooperative radio/TV ministry and such suggestions for program improvement as occur to me or come to my attention.

g. Signed: _____

3. A reply card will be provided which will carry some such signed declaration of intention as the following:

Trusting in God for my strength, I declare it to be my purpose and desire

to become a *PRAYER PARTNER* in the work of reaching others for Christ through the cooperative Christian radio and television ministry of the National Council of the Churches of Christ, as outlined in the *PRAYER PARTNER* agreement.

The Need Is Money

As one can readily see, this is an ambitious project. We believe it will work, providing we can get off the ground budget-wise. It will take money, lots of it, but we believe it will build audience. This is "Promotion in Depth." We can do no less for the Kingdom. Our promotional budget for film distribution in the year 1955 was approximately \$20,000 for radio; and \$15,000 for TV. This includes all literature, brochures, pamphlets, etc. How pitifully small in comparison to the millions of dollars literally poured into commercial advertising.

Certainly, the ministry of the Church in mass communications is entitled to more than "shooting an arrow into the air." As our Executive Director has so ably put it: "If we are to continue broadcasting religious programs, every local church member and every local pastor and every church council must be aware of our cooperative programs and urge his neighbor to look, listen and witness."

I add "Amen" to this. We need effective "deep action." Certainly, Christianity is entitled to more promotion than is a "cake of soap."

In conclusion, if we expect a religious program to be effective, we must provide for all-out promotion -- promotion in depth. Otherwise, we shoot the proverbial arrow, or scatter the proverbial seed -- missing the "Big Market" -- and it is easy to miss!



DR. RALPH SOCKMAN, popular pastor of the N.B.C. National Radio Pulpit, appears on the ARLENE FRANCES Home Show. (Left to right): Dr. Sockman, Arthur Austin, Miss Frances, Hugh Downs, and Mrs. Sockman.

The Parish Priest Suggests

GEORGE REINDORP

Vicar of St. Stephen with St. John
Westminster, London

The Religious Department of the British Broadcasting Corporation is that part of the Church which is attempting to spread the Gospel of Jesus Christ in every home in the land, through the medium of radio and television. Its work, therefore, is of incalculable value to the parish priest, whose objective is precisely the same.

According to my view, the function of the parish priest has never been better explained than in the *Queen's Regulations and Admiralty Instructions*, where the duties of a chaplain are defined:

Chaplains as Friends, Advisers

"The Captain is to take care that the chaplains are treated at all times with the respect due to their sacred office, and that they are not required to perform any executive duties in connection therewith, so that nothing may interfere with their being regarded as friends and advisers by all."

Friends and advisers by all! And, no matter whether his parish is 30,000 like my own, or a mere 10,000, it is fairly certain in these days that a chaplain cannot hope to be that friend and adviser to more than a fraction of those in need of spiritual help. He must care for all, and woe betide the chaplain who has not always these other thousands on his conscience. How keenly, therefore, should he and other practicing church people welcome the tremendous help that the Religious Broadcasting Department of the B.B.C. gives to his ministry.

Listener Types

The parish priest and the Department are concerned with three distinct types of listeners. We refer to them here.

First, the church-goer, who for one reason or another may be far from a church or unable to attend. Apart from facilitating his worship, there is the great opportunity for his instruction by every kind of means -- talks, discussion, drama, religious art. How many parish priests avail themselves of the talks and discussions specially devised by

the B.B.C. for Sunday evenings, with literature produced beforehand and available to those who organize these groups in their parishes?

Then there are the "shut-ins" -- the old and infirm, the thousands in hospitals -- those for whom radio and television can make possible a share in the whole corporate life of the Church. Ask such a one who has been bed-ridden for years, or even for a short time, what it has meant to join in a gloriously sung Eucharist, or an Ordination Service from a great cathedral.

Such is the technical skill of all concerned, that (if the worship is offered with the sincerity worthy of its purpose) the listener or viewer is really a part of the worshipping congregation. Again and again in letters received after a television broadcast there is the reiterated phrase: "We felt we were not just looking in, but were part of the congregation, and we joined in all the hymns and prayers."

Then there is the third type of listener or viewer who does not go to church but most certainly does listen to or look in on church services and religious broadcasts. This sort of person comprises no less than one-third of the population of this country and is a major program target.

People Stop and Listen

If, next Sunday at 11:30 A.M., all the people on all the electoral rolls of all the churches in England were in church, there would be somewhere around three million people in church. Yet the listeners to the *People's Service* on the *Light Program* at the same time will be upwards of three and a half million. Some may be sitting in easy chairs reading the Sunday papers; some will certainly be cooking the Sunday roast; some may just have the radio on unheedingly. But from the little brown box in the corner comes the sound of the opening hymn, the arresting phrase of a speaker. A past memory or association with a neglected church is stirred. People stop and listen. They hear the Gospel Message.

Once, like all husbands on holiday, I was just finishing the "washing up." *Housewives' Choice* was just ending, and the woman who had come to scrub the floor was chatting with me as we worked. Then the announcer said: "Five-to-ten." We fell silent and listened to a story, a hymn and a prayer. When it was over, my companion-in-work said: "I usually try and listen to that program. It seems to take you away from yourself somehow, if you know what I mean." I did. It helped her to pass from things temporal to things eternal.

More significant was her comment two mornings later when we listened to the *Daily Service*. After it was over, I ventured to ask her opinion. "Well," she said, "it's nice to pray for all those flood victims; and I'm not much of a hand at praying myself." She paused, and added: "Then when the man reads the Bible he sounds as if he were reading to me, and you can't help listening."

Exactly! Although these services are being heard by millions, they are a mission to the individual. The little brown box is the greatest evangelistic medium of our time.

Mere Listening Not Enough

Of course, the Religious Broadcasting Department of the B.B.C. will be the very first to tell you that, by itself, the listening to or viewing of a service is not enough to assure conversion and active church membership. All the clap-trap about "radio religion" is usually uttered by laity and clergy who have failed to grasp this point. Broadcasting takes the first step to arouse the careless and recover the fallen. It is for the parish priest to press home the advantage by pastoral visits, for which there can be no substitute.

Unfortunately, the clergy are, on the whole, the least informed about the activities of the B.B.C. Religious Broadcasting Department. On Sundays and week-days they are in church or out in the parish when the majority of religious broadcasts occur. And how many of us actually make use of the service offered to the clergy by the B.B.C.? Yet a complete list of programs of the Religious Broadcasting Department for each succeeding month is available.

How many of us remember that every service, every script, every tune, every silence has to be examined, rehearsed, re-written, re-shaped? The discipline of the clock has to be ruthlessly observed. "The vicar finished, but he hasn't stopped" may be all right for the long-suffering few in church,

but it will not do in the offering to God of a broadcast worship. That irritating trick of the vicar's of dropping his voice (the congregation has had to put up with it for fifteen years) has to be dispensed with if the Christian Radio Family is to be able to share its worship with others.

Power of the Religious Drama

How many of us rush into criticism of a play that does not please us, without thanking God that on a Sunday night, instead of some trivial secular variety show or playlet, millions who are completely ignorant of the niceties of orthodox theology are actually thinking about Jesus Christ? On a day when we ourselves and a small minority of other English people rightly went to church to worship God, the vast majority only heard the name of God as an oath. Then, into their homes came a play that gripped them. It was about Jesus Christ.

Fifteen religious services a week -- the *People's Service*, *Sunday Half-Hour*, even-song from a cathedral, *Lift Up Your Hearts*, *The Radio Times* (going into millions of homes with its non-political reports, carrying on its front page at the great festivals reminders of the great truths of the Faith) -- these are some of the things for which every parish priest and congregation should surely give thanks.

We may well ask how many theological colleges are giving their men elementary training in the technique and methods of broadcasting. Or are they taking refuge in the old chestnut: "You'll get all that under a good vicar," forgetting that the vicar has all he can do to keep the normal services and church activities going? How many of us offer the Eucharist for the work of religious broadcasting, asking for God's blessing on those whose voices will reach millions of homes (many in our own parish) where, to our shame, the voice of the parish priest has never been heard?

It Is Up to the People

But I want, last of all, to leave in your minds a challenge -- a challenge to you as laymen. It is always easy to complain that the B.B.C. should "do this" or "do that" when in actual fact the B.B.C. is governed by us. If enough people care enough, and know enough, and think enough, if they express their views concisely and cogently enough, then the B.B.C. must inevitably take note. That is certainly true of the Religious Broadcasting Department and the Council that advises it.

How many of us realize that three thousand new television licenses are being issued every day? And sixty-five per cent of those families with new sets have had no education after the age of fifteen. I do not need to tell you of the enormous influence that this new medium has on our country. If you teach in a school, if you run a youth club, if you visit a hospital, if you have children, you will know what I mean.

As a parish priest, I find it difficult to tolerate glib denunciations of this new medium by people who have given it little real attention, no constructive thought, and whose income or way of life does not necessitate their living under congested conditions, where, if there is a television set, it is an inevitable factor in the lives of all in that home. Less patience still have I with those who pretend they cannot afford a television set simply because they do not want to afford one. It is, of course, lamentably true that the clergy belong to that very class of people who really cannot afford one. The young curates -- full of ideas, new and creative, many of them from the homes of the very class of people who form the majority of the viewing audience -- they certainly cannot afford a set.

The Laity Has a Duty

So then it becomes the *vital duty* of the Christian laity to see that this new medium is consecrated to the work of evangelism and the extension of the Kingdom of God. That is no idle phrase. I mean just what I have said. The chief of the B.B.C.'s Religious Broadcasting Department has confirmed that not only can television elaborate on what is done by radio only. That is, of course, the obvious and simple deduction. But there is another. Television can create new potentials.

As a parish priest I would most earnestly ask that every possible experiment should be tried. I must confess with many of my brethren that we are a little disappointed in the rather unimaginative programs we are offered at the moment. I must confess that I often want to throw something at that little lamp and clock that tells me it is time for prayer on Sunday night; and, despite the dynamics of certain telecasters, I am always left with the feeling that television might do far better than that, and that the television programs have done nothing that radio could not do.

Most particularly, I would ask that the Religious Broadcasting Department of the B.B.C. should be *bold*. I know that there has

always been a certain diffidence about the use of "personalities." While it has long been an accepted thing that certain men and women have their own secular programs -- and we all know what it is like to look forward to seeing X or hearing Y, who always come on on Thursday night or Saturday morning -- yet such use of "personalities" on the religious program has been frowned upon. I think this is a pity. I am well aware of the dangers of such a "personality" procedure. But I am also aware that our Lord made full use of "personalities."

Radio Can Counsel

Next I would remind you that last year no fewer than three hundred thousand letters were written to the daily press and magazines by persons seeking advice on problems of personal relationships. These had to do with adolescence, courtship, unmarried motherhood, marriage preparation, children, "in-laws," separations and divorce, social isolation and old age. All of these troubled people should, of course, have gone to their parish priest. But they didn't, and they won't! What a chance for the B.B.C. Religious Broadcasting Department!

The television program *Is This Your Problem?* in its short life attracted an audience larger than that for the news. And I myself can testify to the genuine pastoral help one is able to give as a result of meeting those people and putting them in touch with their parish priest or some suitable adviser.

Don't Fear the "New"

Surely here is a pointer for some specifically religious program -- one sponsored by that department which sees men and women as individuals precious in God's sight. Above all, as a parish priest I would suggest that the Department should go in unashamedly for the *new* in program ideas. We in the demands of parish life are hemmed in on all sides by many influences which make this difficult. We have to carry along together both those with new ideas and those who were praying long before we were born, but to whom new ideas do not seem as attractive as once they may have seemed.

No such considerations should handicap the B.B.C. It is for them to experiment boldly and use every possible method for presentation of the Faith. Every good parish priest is highly concerned with those outside the Church's influence; those who are genuinely keen to know what Christianity is about; and those who must be roused from in-

difference. Bold measures are required. Nothing less will touch this part of the viewing public. If the Department is accused of "going in for stunts," it may be remembered that the same accusation was almost certainly made against Andrew when he threw down his net and followed a wandering teacher in the service of God. For a "stunt" only remains a stunt if it leaves a man spiritually where it finds him.

I should like every live parish to have one or two lay people who keep the parish priest well informed about all the activities and future programs of television. Especially would I urge that those with children should really think out the family implications of this medium. And let me at once -- both as a father of four children and as a parish priest -- pay my own tribute to those who run *Children's Hour* on television. In my judgment, their programs set a standard of consistent excellence that wins my whole-hearted admiration.

I could not have been more bored in my childhood than I was by interminable complications of St. Paul's first, second and third missionary journeys. But what will my three sons think if television really lets itself go and brings before them the thrilling adventures of that amazing saint without a halo. How I would love to have a hand in producing that program!

Revival In Our Time?

FRANK H. NELSON

These are days of revaluation and readjustment for the average metropolitan church. With population shifts becoming all the more prevalent, it seems necessary to devise ways and means of providing outreaches for the message of the pulpit, the ministry of music and promotion of faith over wide geographic areas.

The obvious method of widening the scope of the modern church is by means of mass communication. Nowadays, the use of amplification systems, tower chimes, radio and more recently television provides the most logical media for this extended work. To regard these media as mere novelties or conveniences is no longer the part of wisdom or of good

churchmanship. There should be an avid study of the best possible uses for these instruments and an early employment of their services.

It is proposed, therefore, that the alert church revise its program to the point that it employs the media of mass communication and centers its interest around the effective transmission of the message and ministry of the church to the greatest possible number. This involves the development of a "fabric" of programs designed to serve the needs and interests of every age of which the membership is a cross section. There should be programs of interest to the young as well as to the old; to men as well as to women; to the healthy as well as to the ill.

This further means that every organization within the church should concern itself with the best method of telling its own story to the public and that, instead of their fellowship being an ingrown experience, it should take on the nature of an outgoing testimony of the faith that is within them.

Making radio and television an agent of the various church organizations -- the choir with its vast repertoire of music readied for release, the youth organizations with their forums and discussions dressed up for radio and TV audiences, straight-from-the-shoulder talks for men at men's listening and viewing hours and sermons designed to further the ends of faith for our time. Interest groups devoted to building programs to this end could be organized to study and work on their respective productions, write the scripts, rehearse the scenes, direct the presentations and, in general, provide a constant week-after-week-workshop for this endeavor. This would surely produce a seven-day-a-week church in a hurry!

In the long run, such a direction of energies is very apt to develop a more virile faith. It is based on the principle that we only possess what faith we give away.

Historically, the aggressive, evangelistic church has been the greatest boon to Christianity. Emerson said, "Scratch a Stoic and you find a Stoic. But where in Christendom are the Christians?" By an active all-church use of radio and television, the world would soon find out; and, believe me, the lives of all participants would have to measure up -- or else! Who knows but that this might bring about revival in our time?

NOTE: Dr Nelson is a radio/TV consultant for the Los Angeles Presbytery (Presbyterian U.S.A.), living in Pasadena.

“Right Relations”

Illustrative Scripts

Over the B.B.C. Home Service, C. A. JOYCE introduces a dramatized presentation of the problem of relationships between youth and age, discussing it with the REV. DERRICK GREEVES.

ANNCR: For the next 20 minutes we shall be broadcasting the first of four programs in a series called *Right Relations*, designed to stimulate discussion on Christianity and daily living. Tonight's speaker is the Rev. Derrick Greeves, and the chairman is C. A. Joyce. And here is Mr. Joyce now...

JOYCE: Well, now what's this program all about? I'll tell you. We are going to discuss "right relations," and the way we are going to do it is this: First of all you will hear a short play illustrating the sort of incident we're thinking about; and, when it's finished, I am going to ask some questions about the problems it presented, and the Rev. Derrick Greeves will give you his answers. I may chip in with a few comments once in a while myself. Then, last of all, I am going to ask *YOU* two or three questions. We want you, if you will, to discuss them with your friends and exchange opinions. But first of all, let's listen to this:

(DOORBELL -- STEPS -- OPENING OF DOOR)

ELIZA: (OFF MIKE) Hello, Mrs. Brampton.

MRS. B: Oh, Elizabeth, good evening! I'm afraid Jill's at the hairdresser's.

ELIZA: (OFF MIKE) Yes, I know. But I wanted to have a word with you. Jill asked me to, in fact.

MRS. B: Jill asked *you* to have a word with *me*?

ELIZA: (OFF MIKE) With you and Mr. Brampton -- but it's nothing to worry about.

MRS. B: Come in, Elizabeth. (STEPS) Mr. Brampton hasn't finished his supper yet, but he'll be coming in here in a minute. Sit down, won't you?

(MOVING OF CHAIRS)

ELIZA: (ON MIKE) Thank you. It's quite simple, really. I'd better explain right away. I can say it again when Mr. Brampton comes in.

MRS. B: Well, I never did like mysteries.

ELIZA: (SUPERIOR) Honestly, there's no mystery! Jill thought I'd better be the one to broach the subject, though, because it's my flat.

MRS. B: What's your flat, dear? I really don't understand.

ELIZA: I'm sorry. I can't seem to begin at the beginning. But I *have* a flat, you know. I live in it.

MRS. B: Oh, yes, I know. Jill's told me about it. It sounds lovely.

ELIZA: It's quite a good one, and plenty big enough for two. I shared it with another girl for ages, but she got married and left. Now Jill thinks it would be nice to take her place. And I'd be very glad to have her, too. We've gone into the finances of the thing, and it all seems quite feasible.

MRS. B: But why should she leave home?

ELIZA: People do, you know! I haven't lived with my parents since I was eighteen.

MRS. B: I know. They're out in the country or something, aren't they? But Jill can get to her job from here. It's so handy -- just as handy as your flat is -- and we can look after her.

ELIZA: Mrs. Brampton, don't you think she ought perhaps to look after herself a bit more? She certainly wants to. She is nineteen, after all. She is certainly no baby!

MRS. B: Well, what's nineteen? I don't know what's come over her!

ELIZA: But, don't you see, she's trying to help? It is true, isn't it, that you are going to need an extra bedroom when her brother finishes his National Service?

MRS. B: We are a bit squashed, but...

ELIZA: There you are, then. Jill isn't trying to break up the family. She just wants a bit of independence -- and to solve your problem, too.

MRS. B: But we're hoping to solve that in another way. I'm sure we're very grateful to you. It's very kind of you to offer to take Jill in. But you needn't worry about what we're going to do when Michael comes home. My mother has been living with us for years, as you know. She has a room as well as Jill.

ELIZA: But she's not leaving, is she?

MRS. B: Nothing's been arranged yet -- certainly, nothing definite, that is. But we've had her for a long time now. I'm not the only daughter, you know. And anyway, there are all sorts of places nowadays. Really nice places.

ELIZA: But does she want to go?

MRS. B: Old people never *want* to be unsettled, I suppose. But she is really very adaptable.

ELIZA: She'd need to be. But if she does not *want* to be "adapted," then I do think our plan -- Jill's plan -- is worth thinking about. If one wants to go and the other doesn't, it seems silly to keep the first and turn out the second.

MRS. B: It isn't a matter of turning out -- or keeping, for that matter. Jill is not a prisoner here. It's just that when you've got a family... Really, I'm no good at this. It's silly of me, but would you mind if I just went and explained to my husband what it's all about?

ELIZA: Of course not. I shall be all right here.

MRS. B: We don't want to stand in Jill's way, naturally, but...

ELIZA: I'm sure you don't. Mrs. Brampton, I'm older than Jill, you know. It isn't as though she'd be chucked in at the deep end on her own.

MRS. B: I'm sure you'd be very kind to her, but it's all come in such a rush. You will excuse me, won't you?

ELIZA: Of course. As long as you like.

(OPENING OF DOOR)

MRS. B: (GASPS) Oh, Gran! You made me jump. I didn't know you were back.

MRS. E: (MOVING ON MIKE) I didn't stay long, dear. It got just a *tiny* bit chilly, and I *did* want to see this new hair-do of Jill's. Is she back yet?

MRS. B: No, not yet. But you know her best friend, Elizabeth Crane, don't you? Elizabeth, this is my mother, Mrs. Emlin.

ELIZA: Hello, Mrs. Emlin.

MRS. E: How do you do? Have you come to see Jill's new hair-do, too? We're all *so* interested. She has *such* a sweet little face.

MRS. B: Mother, will you entertain Miss Crane for a minute? I want to have a word with Ben.

MRS. E: That's all right, dear. Miss Crane and I will get on very well. We have the same friends.

MRS. B: I shan't be a minute. (DEPARTING STEPS. SHUTTING OF DOOR)

ELIZA: Mrs. Emlin, did you say that we have the same friends?

MRS. E: Well, the same *friend*, shall I say? I mean Jill. I have always treated the children as my *friends*. I think that's why I understand them so well.

ELIZA: I see.

MRS. E: I have been here ever since they were quite *tiny* children, you know.

ELIZA: I've hardly met Michael, but Jill and I get on very well.

MRS. E: I know you do. She has told me *such* a lot about you.

ELIZA: Oh, dear!

MRS. E: Sometimes without meaning to. I'm *sympathetic*, you know, and I've known Jill so long that I now can read her like a book.

ELIZA: Really? I must say, I've never thought of Jill as a piece of literature.

MRS. E: But you, my dear, have not brought her up.

ELIZA: Have you?

MRS. E: Ah, but that's a family secret. And, in any case, I do comparatively little now. My time of usefulness is past. Now do tell me about your flat.

ELIZA: Oh, the usual sort of thing, you know -- a bit on the big side for one person.

MRS. E: But how *nice* to have room to move about. Our trouble here is that we *are* a tiny bit cramped. I don't complain, of course, but the young things do need *space*. I understand how they feel.

ELIZA: So do I.

MRS. E: If only we could think of something that would help.

ELIZA: Jill did think of something.

MRS. E: *Dear* child!

ELIZA: But I'm beginning to learn the case from the other side. Anyway, I'm waiting to see what her father says about it.

MRS. E: Well, he's a very conscientious man. He'll say what he feels is right.

ELIZA: But what is right? How does one decide these things?

MRS. E: Well, we can only wait and see.

MUSIC: BRIDGE

JOYCE: So, that's the situation for discussion -- and here is Derrick Greeves to talk about it. Mr. Greeves, can you tell me first of all how you propose to tackle this problem?

GREEVES: Well, for one thing, I'm going to take care not to hand out ready-made solutions. It's so easy to be sweeping and dogmatic, and to deal with people as cases, who need "Prescription No. 63," so to speak. No one but a fool would give a final verdict in this sort of situation until he'd heard the chief witness -- the girl herself, Jill.

It's nearly always difficult when three generations live in one house together, and I can imagine there may be a pretty tense atmosphere in some homes at the moment. We may be dropping some heavy bricks on pretty thin ice! But these problems do arise, and even though the answer may not be simple, in actual practice you've just got to find answers to these questions, the best you can.

JOYCE: Yes, but are there any basic principles, do you think?

GREEVES: I think there are. One is that people ought to be respected for their own sake as individuals, not just because they belong to a certain group. We're far too apt to classify people according to their age, or their nationality, or their job, or their sex. And I think nowadays we're specially *age-conscious*. That's one thing. And then there's another Christian principle to be watched -- that it is more important to fight for other people's rights than for your own. That is what the Christian means when he says, "I am not my own. I belong to God."

You can't find much support in the Bible for such phrases as "I must be free to live my own life" or "After all, my life's my own." Perhaps one's first reaction may be to ask: "Well, what is it that Jill herself wants to do? If she *wants* to go, she should go." The truth is, that is not a final reason for action. It's a bit hard to swallow, but "What I *ought* to do" always has to come first -- even before "What I *want* to do." But, of course, they can be one and the same thing. I imagine, in this sort of situation, the aim of everybody concerned ought to be to

Continued on page 22

Ecumenical --- by Telecasting

INDIA CHOIR AND ORCHESTRA on a U.S.A. concert tour celebrate 100 years of Methodist missionary work in their home country. Acting as group spokesman is DR. DONALD EBRIGHT, secretary of the Radio and Audio-Visual Service Council of the National Christian Council, India.



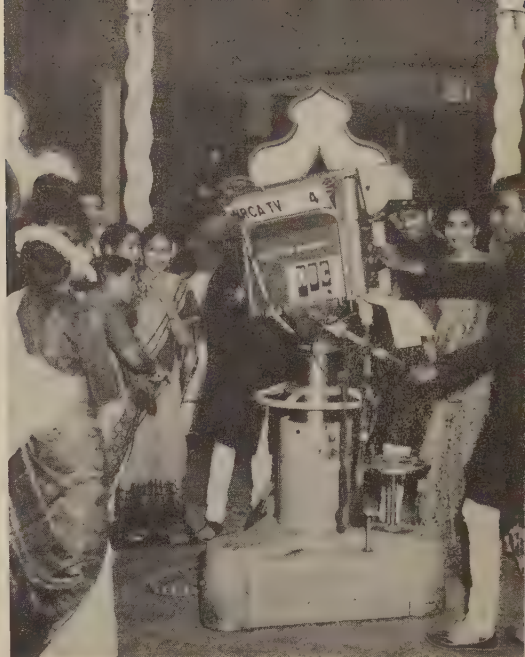
TODAY with DAVE GARROWAY — N.B.C.-TV: One of the shows on which the Indian musicians appeared while in New York City in early 1956. (Right foreground): MR. GARROWAY and MISSIONARY EBRIGHT.



INDIA CHRISTIANS—

on

“Today” and “Home”



New York City TV Placements
Made by the SPECIAL EVENTS
DEPARTMENT of BFC (NCCUSA).
Photos by Jay Sharp

HOME with ARLENE FRANCES — N.B.C.-TV: Seen (center foreground) with the entire group of young people from overseas is MISS FRANCES. Many of the group plan to enroll in U.S. colleges this fall



decide what Jill ought to do to fulfill her own personality in such a way that she makes the best possible use of her life.

JOYCE: That's the principle, yes, but how does it apply in this case? Is there any character in particular that you feel has a major responsibility -- for example, do you suggest that in this case the mother is more responsible than anyone else?

GREEVES: Yes, I do. I know some people feel 'sorry for the middle-aged and pity them because they live in a state of tension between two generations. But, in fact, it's the middle-aged parents of every country who hold the generations together. And the mother is really the king-pin in all this, whether she likes it or not. I think she rather fights shy of taking her full share of responsibility. For one thing, she might have anticipated a bit more this sort of situation, of Jill wanting to leave home. She seems rather taken by surprise.

JOYCE: Just a moment! Of course she was surprised. Most of the mothers I know have always been surprised to discover that their daughter wants to leave home.

GREEVES: Well, perhaps they are; but time and again, one sees that this sort of problem is easily and happily solved where parents have kept a close friendship with their children through adolescence. It's done partly by taking a genuine (but not too doting) interest in everything that concerns the children's work and leisure. It helps, of course, if friends can be allowed in the home. Often this is terribly difficult with limited accommodation. But aren't you a little alarmed by the fact that Elizabeth, who's actually planning to have Jill sharing her flat, doesn't seem to have been much to the house; and that Grannie, who's probably usually in, has never even met her?

JOYCE: Yes -- I was surprised about that, I must say. The situation doesn't seem too good.

GREEVES: And then, parents are more likely to keep the confidence of their children if they let them have their freedom bit by bit as teenagers. Then they don't feel -- when they get within reach of 20 -- "Now at last I'm getting to the age when I can *escape*." Mother and Father ought to take the initiative in this business of scattering the nest, so that they aren't taken by surprise, and they don't start saying, "We can't do anything with the children." I never like to hear parents talking about their children between 15 and 20 as though they were rather afraid of them, or as though they were strangers.

I know it's a fact that with a lot of young people the very last person with whom they can talk anything over is their own father or mother. And so they never have a really calm, detached discussion together. But this barrier isn't inevitable, you know, and just ought not to be. Don't you think it's rather a shame that Mother should be approached by Jill's friend on this issue rather than by Jill herself?

JOYCE: Yes, I do. But then you have already said that the fault lies in this lack of close relationship.

GREEVES: Yes. However, I'm quite sure, as I say, that the greater share of the responsibility for that condition must rest on the shoulders of the mother. I think, on the whole, she is a little timid. If she'd been a bit more determined, both to hold on to Jill's friendship and at the same time, of course, give her increasing independence, she'd be far more effective at this stage. I'm sure it's our business to launch children like ships, and equip them as an ocean-going vessel. The best ships will always want to come back to the home port from time to time! But the fact remains, at some time they have to leave harbor.

I think Mother sounds rather afraid of the "Big Bad World" into which Jill may be going. But actually, if she's thoroughly prepared Jill, if she's trained Jill to be under the Law of Christ, Jill ought now to be strong enough to obey that

- Law because of something in her own character and not just because of home discipline. One other thing -- if in the end Jill does decide to go, even if her parents disapprove, I think it's terribly important that she should be allowed to go with good grace, and that the home should always be kept open if ever she should change her mind and want to come back.

JOYCE: Yes, that's all right. But since you've moved on to the daughter, could we hear a bit more about her?

GREEVES: When you come to think of it, Jill is in danger of being the victim of three people who are interested in her, but all with a rather possessive sort of love. Even Elizabeth seems inclined to *manage* Jill's life. And Grandma certainly does.

I'm sure Jill ought to face very seriously the basic commandment to honor Father and Mother. And, among other things, that includes honoring her debt to them. However wrong some parents may be in looking on their children as a sort of investment which begins to pay dividends when they leave school, I'm sure Jill can't just walk out unless she first asks herself: "Is there something that I ought to be contributing to the home at this stage which I shall never be able to do again?"

We must accept it as a reasonable point of view that a girl, as well as a boy, has the right to leave home when the time comes. If she wants to make her way in the world, she has to. But Jill must ask herself, "Is there any genuine motive other than self-interest that makes me want to get away?"

JOYCE: Suppose I were to say that it's just a desire for independence?

GREEVES: Independence, as far as the Christian is concerned, isn't a virtue in itself, you know. Although I do think a fair case could be made out for Jill's going -- and that, until this particular nest is scattered, she'll be under her Mother's or her Grannie's thumb. The mere fact that she's not been able to talk it over with them means that she needs to develop a mind of her own.

There is another factor that might be involved. Christ definitely says that we may have to hate father and mother, in comparison with our devotion to Him -- if there's some task to which He calls us which takes us away from home. If Jill were really launching out on a vocation, I would back her to the hilt. But it's a different matter if she just wants to have a good time.

JOYCE: Yes, I see. But, last of all, where do you think Grandma comes into the picture? I mean these old people have a rather special point of view, don't you think?

GREEVES: Yes, and I find Grandma and her problem the most ticklish of all. I'm quite sure we must never treat old people as though they were dear old things who've no right to an opinion of their own, so that you either snub them or treat them with exaggerated tact! I always think it's a rotten trick to assume that everything an old person says is wrong, or silly, or out of date, just *because* she is old. But I think Grannie's position in the home ought to be faced realistically by herself and by others.

First of all, about this terribly pressing problem of accommodation. If old Mrs. Emlin had been helpless or destitute, it would be criminal to think of turning her out -- unless, of course, she wanted to go for her own good, to receive special medical attention. But it's the question of two women in charge of one home that's the bother.

I wish town councils would investigate what's been done, I believe, in some places -- that is, building houses with an annex, where older persons can live alongside their folk. They're not living with them, but they're within knocking distance, so to speak. They feel independent, with their own front door -- which means so much to an older person. They aren't disturbed by crying babies, or jive on the radio -- but neither do they interfere with the upbringing of grandchildren.

You know, the old people one most admires -- and I know a lot of them

who are like this -- are the ones who anticipate this situation, and take the initiative into their own hands before they get hurt. They avoid all self-pity. They face squarely up to the fact that a new home has been founded, and that there's nothing vicious about a family wanting to be a unit of society. After all, it's a God-ordained process, isn't it?

In this particular case I think it might mean Grannie volunteering to give way to Jill and the brother in the Forces, and going to live with another member of the family, at least till one of the young people is married. And it's that sort of Grannie who's so often the most popular. I wish this Grannie could be like that. I don't want her to be hurt, but I'm afraid that's where she's heading.

JOYCE: Well, thank you very much indeed, Mr. Greeves. And now the time has come to hand over the discussion to the listeners. The three questions

I would like to ask you are these:

First of all, about the daughter, Jill. *If you were in her shoes, would you have left it to your friend to tackle your mother? If not, how would you have approached the problem?*

And then, secondly, let's not forget Father. *If the scene had gone on a little longer, he would have come into the discussion. What do you think he ought to have said?*

And finally, Derrick Greeves said no one has the right to claim, "My life's my own." *Do you agree?*

So, there you are. You've heard the problem and you've heard the Rev. Derrick Greeves' answers to my questions for you to think about -- and that's where we must leave it for this week, but we do hope you will carry on the discussion among yourselves.

MUSIC: TO TIME

FROM GERMANY

- - In the Evening

"The Consultation Hour"

Dr. Groeger Answers Vital Questions—

DR GUIDO GROEGER is Director of the Office for Marriage and Family Counseling of the Protestant Church in the Rhineland. His is a wide spiritual experience, upon which he draws for his monthly Saturday evening broadcasts over West German *Radio Station Cologne*. Similar broadcasts are included in the schedule of other German radio stations -- for instance, the Bavarian radio network program under the title *Questions and Answers*, or that of the South German radio network, *Pastor, What Do You Say?* These broadcasts enjoy a strong listener response, indicating the need for giving concrete and effective help to individuals who are troubled.

LETTER: (from 40-year-old woman)

Our only son, sixteen years of age, has us greatly worried. He spent his early years in a boarding school. In 1950, he came back home. Ever since 1951, I have been under medical treatment. It was with this period that difficulties began to appear -- constant lying, playing hooky, bragging. The boy's father is deeply disappointed. He can do nothing about it all, in spite of his being very stern. Nor do I achieve anything by being understanding and patient. Our son has no feeling for authority. My husband has spanked him, while I have kept warning and reasoning with him. It seems as though neither approach has any effect upon him. My husband has hardly any time to devote to his son. Disappointment has filled him with indifference. Could you please tell me how our son should be handled?

REPLY:

Such concern, accompanied by complaints over a growing son, are often heard nowadays.

The Christian Broadcaster

Also, there is the widespread belief that today's young generation is more difficult to handle, less obedient and disciplined, than previous generations; that it has no respect for authority, nor any real sense of duty. I do not think that one has a right to judge in these terms. Rather, it seems to me necessary to ask the question: *Why do difficulties of this kind appear?* Then we must try to understand the problems of young people today. If we do this, we shall find that these apparently incomprehensible difficulties can be traced to definite causes, and that today's young people are by no means worse, but actually are exposed to more dangers, than those of previous generations.

▲ The difficulties which you mention in connection with your son began during his years of growth. This period between the ages of twelve and seventeen always creates problems that embarrass teen-agers and parents alike. The growing teen-ager is undergoing very strong physical and mental changes during this period. He is deeply affected by the development of sexual maturity, as well as by a growing desire for more independence. While the youth is faced with the need for gradually detaching his inner self from his parents in order to find his own way of life, it is the parent's duty to leave him as free as possible, to understand and guide him.

This struggle of the teen-ager for a more personal way of life entails the danger of exaggeration, disobedience and mistakes. A growing teen-ager, especially a boy, cannot possibly be expected to go through these years without complications of one sort or another. In fact, he must be forgiven a good many things, though it does not follow that we should approve of *all* his acts and attitudes during this period.

▲ You write that your son has no feeling for authority, and that your husband has spanked him while you have kept warning him. Here we must ask ourselves the question: *Why does your son lack the proper feeling for authority?* Because he is ill-willed, defiant, careless? By no means! In addition to the natural aversion for authority which always characterizes this age-period, it must be admitted that, in his case, apparently nobody has ever personified authority to him. A father's authority cannot be based upon the mere fact that a man is a father. Rather, it is determined by the manner in which his fatherhood has been concretely expressed ever since the early childhood of his son.

You state that your husband has hardly any time to devote to his son. How then is your son to acknowledge any authority, any

guiding goodness in his father? As to the endeavor to teach him these notions by means of spanking -- it must of necessity be a failure, and most likely will result in destroying whatever good will is left in your son.

▲ You also write that your son is given to lying, playing hooky and bragging. The question to be asked here is: *Why such attitudes?* It is of no avail to become indignant at these facts. Presumably, your son is feeling quite insecure in his inner self, even though he assumes the outward appearance of self-confidence and acts as if nothing could affect him. Somehow, he must feel that he is being neglected, in addition to not being understood and loved.

He needs understanding and affection, and he also needs to be guided and encouraged. True love has no right to set forth conditions such as the boy will be taken care of only if he first improves. Perhaps he will never improve if he is handled in this way. He will overcome his difficulties only when he realizes that he is encompassed by love -- with no strings attached!

I pray that such a bridge of mutual understanding, love and confidence be soon established between you and your son.

* * * *

LETTER: (from an 18-year-old girl)

I am eighteen years old. My parents have been divorced for ten years. We have but rarely lived with our father. At the age of twelve, I started making some money babysitting after classes. My apprenticeship in the commercial field opened my eyes to life. Most of what I saw and heard was ugly and disgusting. I found it quite difficult to keep my faith in things good and beautiful. I became scared of life. In this darkness, somebody helped me to live on: *God*.

Oftentimes, however, I do not understand myself. Every now and then, I am filled with despondency. My mother thinks that her duty is fulfilled as long as she provides us with food and clothes. She does not realize that we are all longing for love. Often, when I am laughing and joking with other people, I am suddenly overcome by despondency. In these moments, I can feel the boundless solitude which I fear so much. Sometimes I ask myself: *What is the true meaning of life? On what ground shall I build my existence?* My friend becomes scared when I ask him such questions. He pretends not to see the split in my personality.

REPLY:

Actually, we all have split personalities, and probably more so in these days than ever before. But most people endeavor not to see the split, or simply dismiss it as unimportant and bothersome. The haste of modern life, the restlessness and noise created by a hundred different obligations and pleasures contribute to this state of mind.

There are many explanations for such a split. Your truly unhappy existence gives a good many clues. Undoubtedly, there are thousands of people whose lives are just as unhappy as yours. This, however, does not change the fact that each person who is following such a hard road feels it to be a special and quite unique experience -- which it actually is, from his point of view. Your parents have been divorced ever since you were eight years of age.

▲ This means that you were thus deprived of a great many advantages which children living in normal families assimilate quite unconsciously and afterwards carry into life as an asset. You state that your mother is taking care of your clothing and food, without being aware of the fact that you and your sisters are longing for love. You were compelled to seek gainful employment at a very early age, and thus experienced some of the darker sides of this kind of struggle for existence. Your experience, in fact, is that of any teen-ager who, after leaving school at the age of fourteen, enters upon some professional career and rapidly discovers that, in this world of ours, appearances hide many an unsightly and rough reality.

This is what is happening today. People keep saying that it is impossible to be honest; that it is impossible always to think of one's neighbor; that it is no longer possible to lead a clean life before getting married; and that it is impossible to remain faithful in marriage. It is fully understandable that you were scared of life each time you met with such realities. How comforting, at the same time, is the fact that you can state that God has helped you through all these difficult moments.

▲ Finally, you state that you are often overtaken by a feeling of boundless solitude. This can probably be attributed to the fact that you have thus far experienced too little love. Your father was not with you, and your mother limited her care to material things. You mention having a boy-friend. Perhaps this friendship of yours owes its existence to the very fact that your natural longing for love, guidance and understanding has be-

come particularly strong now that you realize how little affection you experienced in your childhood.

Your friend, I'm afraid, may be quite unable to satisfy your longing, the more so as he presumably is of the same age. He obviously feels a little helpless, too. You state that he pretends not to see the split in your personality. It seems to me that you must try to realize that he just cannot give you more than he has in himself, more than he is actually able to give....

▲ Quite naturally, and understandably so, you have not yet overcome the various impressions and events that marked your childhood. This is one thing. Such wounds always leave scars. On the other hand, there is the fact that man's natural expectation and hope that another human being can eventually deliver him from his solitude is hardly ever realized in this world. I pray that God may grant you the friendship of a man with whom you may experience and share a lasting, enriching love. But, even then, your feeling of solitude will not be completely gone, nor will the split in your personality be fully and completely healed.

I believe that Christ alone can take this split away, and bring an end to solitude. In Him we find communion with our fellow men, as well as true unity within our own self. He is the solid ground on which we can build our life. He also is the only one who gives meaning to our life, and the goal toward which we must daily march. Let me advise you, in this connection, to join a community of young Christians.



Photo by Andres

*Telecast Vesper Service in
Hamburg, West Germany*

For a detailed listing of

Various Religious Program Ideas

turn to page 40

LETTER: (from a 40-year-old man)

I cannot help admiring your talent for distorting words. Yours is a real art, superior to that of the magician who gets everything out of the air. Yet, your words have little value. They only help you teach the A-B-C's to under-developed minds.

Aren't you ashamed of yourself -- you, a learned man -- to identify the end of your wisdom with the spiritual achievements of centuries past? What, if anything, do the demands of an unproven God mean nowadays? You, together with your fellow believers, are quite unable to prove that oppressed people stand any chance at all of being reasonably happy in this world of ours. Is that God whom you keep praising really your master, and Jesus Christ the end of your science?

"God help me," shout the Philistines while struggling to compel people of different opinions to accept the supreme wisdom of human life. Man is born with God, governed by Him and carried to the grave with Him. If you were able to convey your faith to animals, you would certainly try it on them; and you would greatly rejoice if some day their seriousness were to surround you as a further proof of divine management.

REPLY:

I must admit that I am finding it difficult to answer your letter with the necessary seriousness, and even less with any additional seriousness which you obviously consider to be a typical Christian feature. Yet, I am earnestly endeavoring to answer you as well as possible, for I am convinced that you were prompted into writing your letter by very grave circumstances. They seem, in fact, to be so serious that you do not even seem to realize how deep your own need is.

▲ The fact that you reproach me for "distorting words" and using magician's tricks has not particularly irked me. Your statement, however, that I am merely "teaching the A-B-C's to under-developed minds" calls for a question on my part. Do you really believe that things are that simple? Do you really believe that all the persons who keep sending in their questions to our consultation hour are indeed under-developed mentally?

I am by no means ashamed of teaching what you call "the spiritual achievements of centuries past." Also, you must know that this very same thing is done by a number of people who are much better known than I am. Your assumption that I, together with these others, am deficient in one way or another, is but a flimsy one. It can in no way replace an intelligent discussion.

▲ To use your own words: *God is my Master indeed, and Jesus Christ is the beginning as well as the end of my wisdom.* Now you state that the existence of God cannot be proved. What makes you say so? The proposition should actually be reversed -- that is, you and I are without foundation if we refuse to acknowledge God. The fact that He is not accepted by man does not make Him non-existent. Also, it does not matter whether man's rejection of God is one century old, or two, or three, for His existence cannot be measured in terms of centuries, or even in thousands or millions of years.

Actually, it seems to me that you must have some sort of an intimation of His presence. Otherwise, why do you get so excited, and what makes you scold? You could certainly do without God, if you were so sure of yourself. Perhaps God is not only before you, but also following after you. Perhaps you are trying to escape from His presence.

▲ You state that the Philistines -- by whom you obviously mean Christians such as I -- compel people who hold different opinions to accept life's supreme wisdom. Here you are unknowingly stressing something that is quite true, namely, the supreme wisdom of man. Jesus Christ is indeed God's own wisdom made human. Jesus is the One we crucified -- but One who rose from the dead to be in Love the Lord of all, and also *your* Lord.

It is unfortunate that a great many Christians keep failing in their faith. This, however, does not prevent Christ from being our Lord nor does it prevent the Truth from being revealed to us by God. God has created many good things. Meantime, I do not think we can blame Him for the fact that there are so many evil people in this world.

As regards the "seriousness" which you mention -- let me know when you feel like really enjoying yourself. I shall then be very pleased to invite you to a gathering of joyous Christians. Theirs is not an artificial or even inebriated happiness, for it comes from the inside. It is a spontaneous result of God's friendliness.

(TRANSLATED FROM THE GERMAN)

For Your Information

All news items and stories received in the original German and translated by Martin John Kieffer are indicated to the right of the title by an asterisk.

* * * *

AFRICA.....

● FROM TANGIER TO MISSION FIELDS

In the near future the Swedish Pentecostal Mission's broadcasting station in Tangier, *IBRA Radio*, will begin transmitting to the mission fields in Africa. Most of the programs will be broadcast in Kiswahili, an African language spoken by about seventy million Africans. Missionaries will plan most of the programming. This information was given by the leader of the Swedish Pentecostal Mission, Pastor Lewi Pethrus, in connection with the presentation of the radio station's studios in Stockholm. Pastor Pethrus states that the period of transmission is now 4 hours and 45 minutes a day, and that this will probably be lengthened. An investigation shows that in Sweden alone some one half million people listen to the transmissions.

Church News from the Northern Countries

● MISSIONARY WRITES FROM AFRICA

The Church in Yaounde has had a new ministry offered her since I left for my furlough, namely, the *radio*! Each Sunday at 10 A.M. one Protestant service is broadcast, every Sunday in a different language till they have made the rounds: French, Bulu, Pasa, Pamileke and Douala! Sometimes the service is in the Mekilu chapel and sometimes in the Gockerville chapel.

The second Sunday I was back it was the Bulus' turn. I was simply thrilled to the very center of my being! Pastor Bija is a good preacher; and, as I sat there, I looked around me and could see little groups of Bulu all over the Cameroun, grouped around their radios listening to a service in their mother tongue. I prayed that the Holy Spirit might touch their hearts that those of them who had forgotten their early training would be awakened to a realization of their position and might return to the Father from the far country where so many of them find themselves today.

I know of one hardened polygamist who told me that during the school vacation when he was in his village near me (Elat) he listened to Pastor Bija broadcasting from Yaounde. This man lives not five minutes walk from the Chapel here, but I have never seen him in church. Who knows the power of this new instrument in the hands of God? Pray for the radio ministry, and that it may continue in the vernacular. There is a movement afoot to insist that all broadcasting be in French, but we hope that we may be allowed to continue in the dialects which touch the heart strings.

MARY E. HUNTER

ASIA India

● CHRISTIAN RADIO DRAMAS PLANNED

Dr. James McEldowney, director of the Radio Commission of the National Christian Council of India, writes of 1956 radio plans as follows:

"We are to begin a series of *The Greatest Story Ever Told* in February and go into our own dramatic Bible presentations before Easter. Our Easter script is being prepared so as to be available for use over local stations in India. We expect to have copies of the tape in English available by March 1, so local stations may use them if they choose. We hope our Bible stories will prove just the type that will be acceptable for general use in India as well as outside the country."

..... Japan

How widely and how effectively are we reaching the Japanese by radio? Extensive listener polls are not taken so we can only offer a few scattered straws in the wind.

CURRENT SITUATION IN *The Lutheran Hour* has taken spot checks by telephone in various areas. Returns range from 64.7 per cent listening to *The Lutheran Hour* at one time in Kochi, to 8.4 per cent in Hiroshima. The average is about 30 per cent, which, even allowing for the fact that homes with telephones always have radios, and are likely to be upper-class homes, is a phenomenal percentage.

JAPANESE CHRISTIAN RADIO BROADCASTING So far as follow-up programs are concerned, *The Lutheran Hour* has about three thousand in its Bible course. The Rev. Mr. Eldridge of the *Voice of Prophecy* states that 80 per cent of the new members added to the Adventist church in the last few years have taken all or part of the program's Bible course. About four hundred are enrolled in the Bible course of the Southern Presbyterian's *Time for Christ*. This course is tied in with a magazine and with regular newspaper evangelism.

How widely and deeply we are reaching is largely a matter of conjecture, but the totals of broadcasting and follow-up are, in themselves, impressive facts.

It is not enough, however, to present only the bright side of the picture. Most of the sponsored Christian programs are presenting a rather orthodox evangelistic approach, couched in words foreign to the average listener, in the opinion of this writer. The follow-up literature, too, often reads like a theological textbook. Occasional question boxes, dialogues or dramatic sketches are put in, but these "techniques" alone do not answer the problem of making the content meaningful and relevant to the listener's experience. It is unfortunate that *The Lutheran Hour* is simply an adaptation of the adventures of the Fisher family, now being broadcast in the States. But, at least, it is well-produced and deals with real people and

real life problems, which makes it far and away the best program on the air. Its concept of the radio ministry as the "church bell" is a far-sighted and creative approach to radio evangelism.

It should be said that most of the other producers would like also to produce drama, and the *Voice of Prophecy* is doing so once a month. But most of them are forced to put the largest share of their budgets into buying time.

One of the most troubling facts is the extent to which programs are controlled by foreigners. In almost every case the content and format are determined by missionaries. In several cases all or most of the preaching is by foreigners. Follow-up material is often direct translation of material written by Westerners. By way of exception, *The Lutheran Hour* (in translation) goes through the hands of several Japanese leaders; its cast is entirely Japanese. It has very healthy roots and wide acceptance in the local churches, a good share of its income being raised in Japan. Also, AVACO's programs are entirely written, produced and controlled by indigenous leaders.

Little by little, the cost of air time and standards of broadcasting are going up in Japan. There is less sustaining time available, and some groups which buy air time have been forced to cut back the number of stations or take inferior time.

One encouraging fact is a recent meeting held by twenty representatives of eleven organizations which are producing nineteen of the twenty-one programs now being broadcast. They met for a half a day at the *Christian Audio-Visual Center* in Tokyo, exchanged reports on their work and talked informally about their problems and needs. They decided, tentatively, to take the name of the *Japan Christian Broadcasters Association*, although this will probably meet only a couple of times a year for exchange of information and materials.

For the future a number of needs suggest themselves to this writer: The consolidating of resources to produce fewer and better programs, the need for better follow-up, the need for a more elementary approach to the under-educated, and the need for special programs beamed to certain groups such as the urban laborer and the farmer.

VERN ROSSMAN, AVACO
Associate Secretary

"THE CHRISTIAN BROADCASTER"

is now published on a subscription basis. Rates: \$3.00 for 4 issues. Make your check payable to RAVEMCCO. Forward it to 156 Fifth Avenue, New York City 10. For details of German edition write the Bethel-Bielefeld Office.



Young Christian leaders in Tokyo learn microphone technique in training courses at the AVACO recording studio where Christian programs for placement on various commercial stations are produced.

* * * *

• "LUTHERAN HOUR" AIDS MISSIONARIES

Missionaries from various Lutheran church bodies have praised the work of *The Lutheran Hour* in Japan. Their reactions were mentioned in the January, 1956, issue of the *Japan Lutheran Hour News*.

A missionary of the Evangelical Lutheran Church said: "I feel that *The Lutheran Hour* is one of the most effective, worthwhile ministries in Japan, and I pray that we who are out in the field can capitalize on it." A missionary of the Lutheran Brethren was quoted as saying: "They are tremendous. Of all those whom I have baptized in the past one and one-half years, the greater per cent first heard the Gospel through *The Lutheran Hour*."

A United Lutheran Church missionary said, "Without the help of *The Lutheran Hour* our ranks on Sunday morning would be much smaller." Another ULC missionary commented: "We realize that the task of communicating the Gospel, by whatever medium, must always be primarily the task of the Church as a whole, and not that of a few technicians. We accept the responsibility and are eager to help *The Lutheran Hour* as far as our resources permit."

The Lutheran Hour in Japan is entering its fifth season. It is heard on 30 stations. As a result of the broadcasting to date, 132,793 persons have enrolled in Bible correspondence courses sponsored by the Lutheran Church; 10,787 have graduated from the courses; 44,208 Bibles have been distributed; 312,277 persons have written concerning the broadcast.

PROGRAMMING

..... Korea

Dawn is breaking on the mainline city of Chonan, 60 miles south of Seoul, as out over the air float the glad strains of "Hail to the Brightness of Zion's Glad Morning."

CHRISTIAN RADIO As the people of Chonan awake each Sunday morning, even those without radios hear fine music, hymns and a radio church service, for the *Cultural Center* in Chonan tunes in to a station in Seoul and with an amplifier blankets every home in the vicinity with the Songs of Salvation. Some 120 miles farther south in a humble farming village the doors of Deacon Oh's home slide open as the sound of hymns breaks on the evening air. In this village of Poo Dong, where for centuries darkness has reigned, there is now one radio. The villagers gather nightly in the deacon's home to hear the Good Tidings that come over it.

In a professor's home in Seoul it is 9:30 Sunday evening and suddenly the house is filled with "Glory, Glory, Hallelujah" and the *Hour of Decision*. Though not yet a Christian, the dean of students in Seoul National University has tuned in again to hear the challenge of the Gospel as presented by Billy Graham.



Dr. Billy Graham addressing mass rally in Seoul City Stadium in February 1956, at a meeting which was broadcast in its entirety by Station HLKY.

Far to the southwest in the huge ROK training camp at Nonsan a Captain of Infantry is listening intently to something on the desk. Though Captain Cha comes from a Christian home, five years in the Army have dulled his testimony and changed many of his habits, but this evening he makes a great decision. The Captain, while listening, renews his commitment to Christ.

Above the 38th parallel on the edge of the Demilitarized Zone some ROK soldiers are gathered in their bunker listening intently. There is too small a unit to rate a visit very often from the Chaplain, so they listen to the Gospel, music and entertainment over the air. This night they hook the radio to an amplifier and send the message across the valley to the Communist troops on the opposite hill.

A year ago nothing like this could have happened, but since December 15, 1954, when HLKY, *The Christian Radio Station*, went on the air in Seoul, the Spirit of God has been working daily in multitudes of hearts in Korea. This 5,000-watt "Radio Voice of the Church in Korea" is a thoroughly evangelical radio witness to the saving power of Christ, a radio station which is operated by the Council, with which all the leading churches and missions in Korea cooperate.

This witness is on the air from 6:00 to 11:00 every night, the choice listening hours, and several hours Sunday morning. In a nation still nearly 95 per cent non-Christian it is the aim of HLKY so to present Christ that all may hear and come to saving faith in Him.

..... Philippines

STATION DYSR SHOWS THE WAY

"A number of non-Protestant laymen are now attending Protestant services because DYSR opened the way for them to a new faith," reports the Rev. Marcelo Sumabong who just came back from a recent visit to Cebu City.

"Mr. Filomeno Codinera of the Office of the Public Defender in Cebu City, together with his son and some friends, found their way to the Bradford Church through DYSR. Listening to DYSR, their outlook toward religion has been broadened; they became tolerant in their attitude to the evangelical faith. A new way to a happier Christian life has been opened to them.

"To share this new and stirring experience they have had," reports the Rev. Mr. Sumabong, "Mr. Codinera and his son invite some of their friends to their house to listen to DYSR.

"Prof. and Mrs. Pacinte S. Villa, former professor of San Carlos University and an active member of the Knights of Columbus in Cebu City, are newly baptized members of the Grace Church, a Protestant church in Cebu City. Although DYSR was not the only factor that brought them to the decision they made, Professor and Mrs. Villa claim that the spiritual messages they have heard from DYSR have certainly helped them a lot to decide to be baptized in the evangelical faith. For a constant help in building up a rich spiritual life in the new faith they have chosen, Professor and Mrs. Villa tune in regularly to DYSR."

* * * * *

I am happy to receive a copy of your new Schedule of Broadcasts. With the desire to listen to your religious broadcast regularly, I bought a radio for our family use. And for your information, through constant hearing of your preaching of the Gospel on the air, my whole family was recently converted to our Christian faith. Formerly they resented my invitation to believe in Christ with me. But now, my whole family is happily united in one Faith. For this, I am very much grateful.

* * * * *

The Christian Broadcaster

First I want to thank you for the very fine program we hear daily from your station. Indeed, it brings us much joy and real spiritual blessing. Here in the hills we have very little contact with the outside. Even our newspapers are days old when we receive them. But praise God, the Gospel Message is ever new and a joy to our hearts. We especially enjoy the *Hymn-Song*. May God bless you as you continue this wonderful ministry.

* * * *

I was so very proud and thankful that you didn't forget to send us the schedule of your station. Every night we -- my family -- always gather in front of our radio to hear your broadcast program. We are often happy of the music, but the most beautiful and the most important is the Christian instruction and worship. It gives my family much help. Especially my young children. It leads my children to be good citizens. So, Sir, a million thanks -- and always we are listening.

* * * *

My son is working hard for our church project, the *Neighborhood Organization*. Last Sunday he succeeded to gather our neighbors, including non-church members, to listen to your station. Time will not be long when we can build a *Neighborhood Center*.

* * * *

..... Thailand

• RADIO/TV "FIRSTS" IN THAILAND

Thailand reports several radio/television "firsts" -- all of them 1955 seasonal features.

At Easter time, the first Christian broadcast ever made in the Thai language over a radio station of the country occurred when the Church of Christ broadcast over the Thai army station.

* * * *

The Church of Christ in Thailand sponsored a Christmas program over *Thai Radio Broadcasting Station*, the largest in the country, operated by the Government Department of Publicity. The half-hour program marked the first time in history that the Christian message had been broadcast in the Thai language over the official government radio station. The Moderator of the Church, the Rev. Puang Akkapin, had written a letter to the Prime Minister requesting time for a Christian broadcast, and the Prime Minister replied granting the request. The program included the reading of the Christmas story from the Bible, a Christmas message by the Moderator, and carols sung by the choir from Wattana Wittaya Academy in Bangkok.

* * * *

There was another "first" this year also when Miss Vida Rumbaugh, missionary of the Presbyterian Church, U.S.A., and a group of Wattana Wittaya Academy appeared in a televised concert of Christmas music, the first Christian television program to be presented in Thailand.

April-June, 1956

Making Plans for the Summer?

Include a Radio/Television Workshop

Union Theological Seminary
New York City

July 30 - August 10, 1956

..... U. S. S. R.

In the OIR Bulletin No. 53/1955, the *Moscow Central Television Studio* has published a detailed report from which it appears that the Moscow program allows due space for children's and young people's broadcasts; and that the wishes and interests of the young listeners are given careful consideration according to age groups. Five times weekly, a 20-minute broadcast is beamed for children under school-age and for pupils of the lower grades. On Sundays, there is a 2 to 3-hour program for children aged 10 to 14, while on Saturdays a 1½-hour broadcast is aired for high school students and young people in their early twenties.

Understandably, a main problem in the programming is the choice of subjects and the program format. The purpose or intention of those responsible for programming is to acquaint the children with the world in which they live, to develop in them a taste for culture, as well as a love and respect for work. They must learn, the report stresses, to think in an independent manner at all times, to steer their life according to their own decisions and generally to remain natural and of good cheer.

The range of subjects is a wide one. Cultural problems, literature, science and sports are discussed. Considerable attention is given to such topics as: "pioneer" achievements, political and social contemporary events, ethics of friendship, of comradeship, etc. Also included in the program are works of music, operas and ballets suitable for children, as well as features, reports and television plays.

In Moscow's television programming particular care is devoted to broadcasts intended for little children. Here an interesting and efficient presentation is indeed all-important. For this reason, fictitious stories are given a prominent place in these broadcasts. These stories are not so much fairy tales as folk tales pertinent to the various areas of the Soviet Union. Contemporary authors adapt these tales into television plays. Another section in the children's program is devoted to broadcasts of an educational character. These are intended not only to awaken the young listeners' interests, but also to develop in them an urge for profitable activities and creative leisure hours.

In these broadcasts, children are taught how to make pretty and useful objects by very simple means. The Moscow television program also in-

PROGRAMMING

cludes a monthly quiz-broadcast, which is based upon letters sent to the studio by the children. Songs, instrumentals and dances are all presented and interpreted by young music students, while the young virtuosi's work and the manner in which their broadcast was perfected are also explained.

The same principles are applied to the broadcasts for young people aged 10 to 14, due consideration being given to their peculiar interests. This program quite often includes classical or modern literature adapted to the requirements of television, and, at the same time, chosen so as to correspond to the authors then being studied in school. Popularized scientific broadcasts are given great stress in this program. The latter also includes broadcasts on geographic and other physical science topics. Scientists and explorers take an active part in program planning.

In most schools and "pioneer" homes, groups of young physicists, astronomers and men of letters are formed. These community groups often come to the television studio to talk to the listeners about their activities and intentions. Particular attention is paid to broadcasts on sports.

FFF Press, Hamburg

BRITISH ISLES.....

Recently B.B.C.-TV started a series of eight plays for children on the life of Jesus. About this series, Freda Lingstrom, head of children's television, writes the following: Our aim is to awaken the interest of children in the origin of the most significant influence in their lives, and to help them understand something of the background behind the enacting of the Christian Story. Although this has often been described as a godless age, there is scarcely a child in these islands who is not familiar with at least the bare bones of the New Testament.

How much children understand of the beautiful and archaic verses is another matter. They know certain passages by heart and recite the *Lord's Prayer* casually or fervently, as the case may be, but it is doubtful whether any child could make much of the four Gospels, as they stand in the authorized version, unless guided by someone -- parent or teacher -- who undertakes to explain their meaning in everyday language.

IMPORTANT MEMO!

Send in your subscription to

THE CHRISTIAN BROADCASTER

In spite of this widely practiced attempt to put the story of Jesus into modern speech, reverence for "Holy Writ" remains for many people as sacrosanct as the spiritual truth it sought to present in the reign of James I. It may then come as a shock to some people that, although phrases which have become household words remain, the cycle of plays we are about to present will be in modern colloquial speech.

Interest Must Be Awakened

Children have little idea of the reality of other lands, and the Holy Land in particular remains too remote for them to be able to imagine it in living terms. They accept the fact that the conduct of their lives is governed by a faith, the principles of which were laid down two thousand years ago, but the acceptance is a blind one. Our aim, therefore, arising from a suggestion made by Joy Harington (who has written and will produce the plays), is to awaken the interest of children in the origin of the Christian Story.

It is fitting that this should be done by one of the most modern inventions of our time -- television. From early Christian times, pictures of Biblical scenes have been painted or carved inside or outside churches to help those who could not read to understand. How many people in past centuries have carried in their hearts pictures of Jesus as shown them by the stark beauty of Byzantine mosaics, the touching simplicity of the Primitives, or the strength and reality of Michelangelo? How many have gazed at painted glass to find some image which could illustrate the text?

Experienced Personnel Assists

The decision once taken to return to pictures in order to help clothe the words with reality, the practical problems of how best to embark on so vast an undertaking began to present themselves. It was obvious from the beginning that advice would have to be constant and of the highest order. We were fortunate in securing the cooperation of the Rev. Robert Walton whose scholarship and wide theological knowledge were always at the disposal of Miss Harington in her difficult task of writing eight scripts which would begin with Jesus as a boy of twelve, living in an occupied country, and end with the Resurrection. Behind Mr. Walton was the Rev. Roy McKay, head of religious broadcasting; and finally, as last check, the distinguished New Testament scholar, the Rev. T.W. Manson, of Manchester University.

The next question was who should play the part of Jesus? This was to be no shadowy figure, half turned from the screen and speaking only two or three words, but a strong virile young man, full of life and energy, convinced of his mission. The emphasis, in fact, was to be on the living Christ rather than the dead one. Again, we were fortunate. Mr. Tom Fleming, after much anxious thought, agreed to play the part. An accomplished actor, he is a convinced Christian. His interest in the spiritual value of the project finally influenced him to undertake a task which he approached with extreme humility and a high sense of purpose.

The Christian Broadcaster

In the spring of 1955, Mr. Fleming, with Miss Harington and a contingent of the *Children's Film Unit*, went to the Holy Land. There certain sequences were shot which will enrich the *live* productions as they take place. Children will see him as Jesus in the scorching sun of the wilderness, with the hot desert wind blowing his robes and hair in disorder -- far from the lifeless color-print image stamped on the minds of so many, during early childhood.

Stories Begin with Boyhood

The plays -- starting on Sunday, February 12, and ending on Easter Sunday -- will begin with a boy of twelve traveling with his parents to Jerusalem for the Passover feast. Jesus will be seen talking with the Elders in the Temple and subsequently found by Mary and Joseph and taken home. This simple story, familiar to all children, has proved to be anything but simple in execution. How did the Boy Jesus talk? What were those questions which so astounded the Elders? How different was he from other children? Similar problems arose when scripts were planned dealing with the events in his later life. The manner of their presentation has required detailed planning and experimentation.

Throughout, the plays will present happenings in a straightforward manner, with little emphasis on the miraculous. It is not our intention to rationalize events, nor shall we attempt to put forward any new interpretation of the Gospels. Our purpose is to offer children as true a picture as we can, with the weight of authority behind it. Throughout, the humanity, courage and endurance of Jesus will be manifest. We shall not minimize the tragedy of the Crucifixion but care will be taken to see that it is presented in such a way as to give older children food for thought while in no way alarming younger ones or leaving them with any suggestion of horror. Obviously this will require much care.

Radio Times
London

EUROPE . . . Germany

As in many other countries, worship services are regularly televised in Germany. They are purposely not televised on Sundays, but on Saturdays

GROUP WORSHIPS

UNDER UNUSUAL

CIRCUMSTANCES..

from 6 to 6:30 P.M., in the form of vesper services. Regular services are aired once a month, Protestant and Catholic services alternating. This transmission of worship services is based upon the assumption that television is being received primarily in the home, where there already exists a readiness to listen to divine worship, or where the television set remains by force of habit turned on. It is impossible, of course, to prevent such programs from being received in places and under situations which offer the most unfavorable circumstances for viewing worship services -- in *biergartens* for instance. For this reason, it is of special interest to learn of

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THE CHRISTIAN BROADCASTER

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people's reactions when meeting with a worship service under such circumstances. An interesting letter recently received from a woman listener tells us how one such service was received. The letter reads:

Last Saturday evening, four of us went to a *biergarten* to listen to the worship service then being televised from the Luther Church in Frankfurt. We actually means four women employees of the *Protestant Women-Workers' Service*. Our request to have the television set tuned in so that we might listen to a church program greatly surprised the few other people who were then in the *biergarten*. During the following three-quarters of an hour we kept noticing how each newcomer was at first greatly surprised -- sometimes even bewildered -- by the sight of a man standing at an altar, and then, after a while, started listening.

What actually impressed us most was that the man behind the counter, waitresses and patrons (not all of them entirely sober), at first smiled contemptuously, cracked a few jokes or deliberately turned away from the screen. Gradually, however, they paid more and more attention (half unwillingly, half by curiosity) to the service. Men who had ostensibly turned their backs to the screen when taking a seat, and had started talking loudly, gradually turned around -- even quieted.

Our waitress took a chair and placed it in such a way as to be able to follow the service. Toward the end, she even hummed one of the hymns. We didn't hear as much as one loud word of displeasure or of criticism, or any request to turn off the program. During the final prayer, a woman entered the room and went from table to table with a loud "Hello!" A few minutes later she, too, was talking in a low voice.

In the beginning, the atmosphere of the *biergarten* remained informal. Later in the service, however, a strong and earnest voice resounded through the room: "Let us pray." The congregation rose. This unusual meeting with "the Church in the World" actually shook us to the marrow. We suddenly felt quite helpless and, like many another listener, we did not know whether we, too, should fold our hands or whether we should simply keep on drinking and smoking.

This common feeling of uneasiness repeated itself with each prayer, though the choir and congregational singing did not seem to disturb anyone. The sermon was followed quite attentively. We felt that it was not only the pastor's well-illustrated talk, together with his very timely language, that gradually won over even the most reluctant listeners. Rather, it was most of

PROGRAMMING

all, the deep and holy earnestness of the spoken word, combined with the sincerity of the speaker's whole attitude.

People were so obviously impressed that, toward the sermon's end, hardly anyone was still talking. All eyes were directed to the screen. During the *Lord's Prayer* which followed, silence was absolute. We felt that we had never experienced anything more unique than the final picture on that television screen — the view across the church's nave to the minister (standing before altar and crucifix) and pronouncing the blessing with the sign of the Cross, straight over the bowed heads of the television congregation and *biergarten* listeners, as well. Here we were, then, participants in this apparently incongruous situation — people who had not asked for any blessing and yet could not avoid receiving it. This experience of the blessing radiating from the Cross to the world was indeed a very moving one to the four of us.

● FILMS — AND EAST GERMAN TV*

Since both film and television are state-controlled means of propaganda in the Soviet Zone of Germany, conflicts between the two organizations (similar to those which we currently witness in some other countries) are not likely to occur. Yet, it was a surprise to learn that in the future the *German Film Association* (D.E.F.A.) will place copies of its newest films, immediately after completion, at the disposal of *Television Center Berlin*, for transmission over the Soviet Zone's *German Television*. This is the same as saying the film premiere is over television.

By and large, however, East Berlin's television authorities seem to stand for a limitation of the performance of films and of direct TV transmissions from theaters in favor of original television plays. An extensive schedule of plays has, in fact, been planned. It includes a majority of plays featuring political propaganda. The staff — working in close cooperation with the leading dramatic critics and principal stage directors — includes 7 assistant critics, 16 directors and 16 authors. Also on the staff are 7 scene designers and no fewer than 120 actors.

..... Sweden

● NOT ENOUGH RELIGION ON SWEDISH TV*

The Free Church daily, *Svenska Morgonbladet*, has launched a rather sharp attack against Swedish television programs, claiming that they make far too little use of the possibilities available for proclaiming the Christian Message. Since television transmissions began — i.e. since October 29, 1954 — there have been only four transmissions of this nature (three services, one discussion). Even then, the form of these transmissions was not beyond reproach, claims a leading article. The paper strongly advocates that a special leader be appointed to take over Christian television programming. In connection with this criticism, however, it should be stated that Sweden airs only one hour of television programs daily.

-IMPORTANT DATES!-

AUGUST 18-24, 1956

13th International Workshop in
Audio-Visual Christian Education
Los Angeles, California

Write RAVEMCCO for Details.

LATIN AMERICA.....

In the four years of service, now past history, of the *Panamerican Network* (with headquarters in San Jose, Costa Rica), many have been the concepts that people have gotten in regard to this cooperative ministry. Some **CHRISTIAN SERVICE** have said, "The Network owns five radio stations." Others have had the impression that the Network was a vast short-wave hookup. Still others have lingered under the false impression that the Network headquarters was a completely self-supporting office, organized to serve the members only.

This cooperative organization indeed serves the stations, but this is not by any means their only ministry. Each of the five independent stations which sponsor the Network does so as a means of having a multiplied ministry in Latin America, and, by the way, maintain their independent status.

Each member station pays several hundred dollars a year in dues to underwrite the Network headquarters in order that it may serve other groups and missions as well as its own members. Their vision and participation have assured a service headquarters where any individual, group or mission may secure program materials, follow-up materials, help in training national or missionary personnel, and information about radio in particular and related ministries in general. The balance of the Network's \$13,000 yearly budget is made up between gifts from friends of both station and headquarters and the revenue derived from that part of its ministry which is "self-sustaining."

The stations provide programs to be distributed to the various outlets in Latin American countries. They realize no profit from the programs they provide, although a small compensation is given for each program to cover the cost of the tape and transportation. The programs are then recopied and distributed on a cost basis. The stations thus realize a greater ministry, because a program which they might have used once or twice can now be placed on many outlets throughout Latin America. In addition, those who place these programs on the commercial stations are able to get on the air with a gospel witness, without the expense of a program staff, studios and other items necessary for live broadcasts.

NORTH AMERICA U. S. A.

The last solemn words of the *Order of the Burial of the Dead* had been said. At the church door, as the first hints of spring touched New York's lower Fifth Avenue, the widow was talking to the rector: "You'll never know what that televised Easter service two weeks ago meant to my husband," she said. "He had been cooped up so long in that apartment. And, when the full glory of the Easter service came over our television set, it gave him the feeling of participating fully again in the Church, of being with the rest of the parish in such a joyous service."

The telecast, like the one on the same day from the National Cathedral in Washington, proved that dignified, liturgical worship can be put before the American people on television and get a strong response. The mail proved that! The telecast which meant so much to that Episcopalian in the last days of his life had originated from the historic Church of the Ascension, Fifth Avenue and Tenth Street, New York City. It had been arranged with A.B.C.-TV by the rector, the Rev. James W. Kennedy, with the cooperation of the National Council of Churches of Christ in the U.S.A.

People in states as far away as Texas and the Rocky Mountain area watched it and then were able, because of time differences, to go on to their own services. Two Easter services!

This is the story of how the telecast was done technically, how it affected Ascension's parishioners who have their own feelings about tradition, and how it may provide an answer to the complaint that too many religious broadcasts are, as Dr. Liston Pope of Yale has said so vigorously and with so much validity, "a pretty bad sort of soap opera."

There was no soap opera in Ascension's Festival Morning Prayer and Sermon! The wonderful



Photo by von Behr

ORGANIST gives cue for brass to come in at specific individual moments. Timing of the service from the beginning of the procession to the recessional had to be accurately prearranged.

passages of the *Book of Common Prayer*, passed down to Episcopalians today from the simple worship of men many years ago, spoke for themselves. The sermon concerned Easter, the Resurrection, redemption and eternal hope.

Outlay of Time and Money.

To send this over some sixty television stations throughout the United States, it was necessary for A.B.C.-TV to work and to spend money. It did both. Shortly after midnight the Saturday before Easter, a crew of about fifteen A.B.C. men, later to be complemented by a New York Telephone Company crew, descended on the church. Final cost to A.B.C.-TV was two thousand dollars for production on the scene, tens of thousands of dollars of air time across the country.

The A.B.C.-TV people handled it in a way which led to only mild protest among a few Ascension parishioners...such as the lights were too bright, or too hot, near some pews. Most of those in the church, although aware that the service was being telecast, were not aware of the mechanics. Microphones were invisible.

The crew came down shortly after midnight Saturday because it did not want to get in the way of church people decorating Ascension for the Easter service. It laid its cables, placed its cameras, consulted with Mr. Kennedy and with Vernon de Tar, organist and choirmaster, on what was needed. At the eight o'clock Communion, the cameras did a "dry run," getting their sights set on where they should be for the eleven o'clock service.

Technical Set-Up Perfected

Three cameras, operating unobtrusively, did the work within the church. They first picked up the picture key of the telecast, La Farge's magnificent mural of the Ascension; then turned to the processional and to the service as it unfolded before the viewers' eyes. The bright lights gave an effect of sunlight on the beautiful cross of white flowers above the altar. This same sunlight reflected on the crucifer and on the brass instruments of the musicians supporting the organ and choir. On the technical side, again, hand motions and light buttons were used to cue in Mr. de Tar's music.

A microwave transmitter had been set up in the basement of the church. The picture was carried by cable to an A.B.C.-TV truck. From the truck, the picture was carried to a New York telephone microwave transmitter in the rectory garden back of All Saint's Chapel, adjacent to the church proper. Then, it was microwaved across Fifth Avenue to a parked telephone company truck and then, through another microwave transmitter, to the spiraling tower on the Empire State Building. The Greenwich Village children loved all this activity around the trucks!

Of the three cameras which picked up the video portion of the broadcast, one was located in front of the right of the chancel. A second was to the right rear of the center aisle. A third

PROGRAMMING

was to the left in the gallery. A 5,000 watt lamp was focused on the famous La Farge mural over the altar. One 2,000 watt lamp was placed to the right of the altar to light up the processional and part of the congregation. Another 2,000 watt lamp illuminated the lectern. In addition, more 1,000 and 2,000 watt lamps were spotted around the church. None of this interfered with the spirit of worship.

Preparations for the precise timing of the service had, of course, been very carefully pre-arranged. Thus everything went smoothly from the time the announcer started talking with a telepicture of La Farge's mural on the viewers' screen a few seconds after 11:00 A.M. until, at 11:57:01 A.M. the announcer, George Grinn, said "above the recessional" that the service was ending.

"FORTH" (Episcopalian Release)

REMINDER!

The Christian Broadcaster welcomes pertinent news items, pictures of radio/TV programs and personalities, suggestions for feature articles. We don't always know how to contact YOU -- but this is where you contact US --

THE CHRISTIAN BROADCASTER
Room 524 -- 156 Fifth Avenue
New York 10, New York

METHODISTS TO RELEASE TV SERIES

A series of 13 half-hour dramatic television programs was released by the Methodist Radio and Film Commission beginning in February. They were produced by the Commission at a cost of more than \$250,000. Bishop Donald Harvey Tippet of San Francisco, president of the Commission and of the National Council of Churches' Broadcasting and Film Commission, has announced that some 175 to 250 stations are expected to telecast the filmed series, which has been titled *The Way*.

Each program in the series is a self-contained dramatic story, non-denominational in character, dealing with the application of the Christian Gospel to everyday problems of ordinary people in contemporary life. These include juvenile delinquency, choosing a vocation, automobile accidents in which loved ones are injured, the Christian answer to communism, community response to false charges of communism, prejudice toward foreigners and the like.

"This series has grown out of a sense of urgency with which large numbers of American people are possessed," Bishop Tippet said. "Enjoying a higher standard of living than ever before, but filled with anxiety and a feeling of emptiness, they are groping for someone to speak to their needs."

Religious News Service

COLOR TV SERIES PLANNED

Four Lutheran church bodies and the National Broadcasting Company will join in producing the first cooperative religious television series to be shown in full color. A joint announcement by *Lutheran Television Associates* and the broadcasting company said six live one-hour dramas will be presented over nearly 170 stations as part of N.B.C.'s *Matinee Theatre*. The first will be telecast from Hollywood at 3:00 P.M. (EST) Monday, April 2. The others will be presented on the first Mondays of May, June, September, October and November.

The Lutherans are to underwrite the cost of the six scripts, expenses of a script editor and funds for casting and promotion. They will cooperate with *Matinee* editors in script selection.

ORGANIZATION

ASIA ... Philippines

"THANK YOU FOR THE RECEIVER!"

*From the Rev. Benvenido Junasa (Dumaguete City)
to the Rev. Richard Strickland (Flat River)*

On April 11, 1955, Dr. Henry W. Mack, the administrative director of DYSR, DYB4 & DYH4 wrote you a letter stating that he would request me to write to you of my experiences while attending my annual conference in Mindanao last summer and to report on the receiver which I was supposed to bring along with me. I am sorry that the receiver we ordered did not come on time and so I took a station receiver along with me to the conference for demonstration. This is the reason for this long-delayed report. We now have the receiver for placement and hope that this delay has not caused you any undue trouble.

Our stations have launched a project of distributing pre-tuned receivers to churches and other Christian institutions. Here is how this project works. A receiver with a battery will cost \$32.50. A group or individual willing to help in this project subsidizes \$17.50 of the total cost. The group or church benefiting from this arrangement will have to pay the balance of \$15.00. Several churches have indicated their desire to pay this amount.

From the \$25.00 you sent, we paid \$17.50 for one pre-tuned receiver. The Linages Congregation in Misamis Oriental paid the counterpart amount of \$15.00 and this receiver will be shipped sometime next week. We have a balance of \$7.50 from your gift for another receiver. Several receivers are being distributed in the mountains of Negros Oriental on the same policy.

You will be interested to know that the first receiver for Mindanao is partly subsidized by the amount you sent us. In behalf of our Philippine Church, may I convey our sincere thanks and appreciation to the Sunday School classes of the First Presbyterian Church of the Lead Belt in Flat River, Missouri.

The Christian Broadcaster

..... Singapore

● DISPUTE OVER TV IN SINGAPORE*

The Parliament House of Singapore has been the scene of violent discussions over the introduction of commercial television. The idea of such was first suggested to Parliament by the Minister of Worship, who was backed energetically by the Socialist Premier Marshall, author of the idea. Meantime, a number of other well-known Socialists opposed the project. Some orators rejected the idea as being anti-Socialist, and demanded an independent investigation concerning the introduction of television by an official corporation. Premier Marshall based his attitude on the fact that he favored commercial television for reasons of economy. "The capitalists should shoulder the cost during the first few difficult years," he said. His Socialist colleagues, however, did not agree. They continued their sharp attacks, and stated that they could not understand how a Socialist could ever approve of it. The disagreement reportedly led to great tensions within the House.

Church and Television

BRITISH ISLES.....

● NO SECOND SERIES OF TELEVISION PROGRAMS*

During the next two years, the British Government does not plan to authorize the B.B.C. or the independent television organization to set up a second series of television programs. This decision was made known by Postmaster General Dr. Hill in a written answer to a question raised in the House of Commons. He added that the postponement of the decision presented an advantage, in that after two years it would be easier to evaluate the effects of the new technical developments, particularly those of colored television. Both the B.B.C. and the I.T.A. had requested the introduction of a second series of television programs. In fact, the B.B.C. had already ordered the necessary equipment.

● RELIGIOUS ADVISERS APPOINTED*

With the introduction of regular religious broadcasts on Saturday evenings, the English commercial television unit also received permanent religious advisers. The B.B.C.'s *Central Advisory Committee for Religious Affairs* (which is also to be a counselling body for the independent television organization) appointed an informal sub-commission to work directly with the latter.

In this connection, a declaration made by the independent television organization states: "In agreement with the B.B.C., our organization is of the opinion that, in matters of general interest, it should continue to take advice from the *Central Advisory Committee for Religious Affairs*. In order to be able to receive regular counsel in matters of daily interest as well, a committee of three advisers has been appointed. They are: Canon E.W. Heaton of the Cathedral of Salisbury; Dr. John Marsh, Director of the Mansfield College

in Oxford; Monsignor G.A. Tomlinson, Roman-Catholic Chaplain of the University of London."

EUROPE.....

● COLORED TV PROCEDURES PLANNED*

Technicians from 25 countries, including representatives from the Federal Republic of Germany, will in the near future study the possibilities of standardizing colored television. This is with a view to making possible the exchange of programs after the introduction of colored television. The discussions have been organized by the *International Advisory Committee for Radio Broadcasting* of the International Telecommunications Union (with headquarters in Geneva). Approximately 90 delegates will be shown representative productions from the U.S.A., France, Great Britain and Holland.

A plenary session to be held next September in Warsaw will work out a number of recommendations which should make it possible for all countries to adopt a standard procedure leading to a smooth exchange of colored programs. Professor van der Pol, the Committee's Netherlands chairman, expressed the hope that the discussions will be finished soon enough to bring about a general standardization of colored television, which thus far has been officially established in the U.S.A. only. The Committee began its work too late to make possible the standardization of black-and-white television. Standardization is particularly necessary for colored television, because no practical system to change the various channels exists as yet, whereas there is one for the exchange of black-and-white programs through Europe.

Church and Television

..... Austria

● COMMERCIAL TELEVISION IN AUSTRIA?*

Leaders of the Austrian Industry, including managers of large corporation personnel departments, and sundry publicity experts, as well as representatives of Radio and the Press, recently gathered in the main auditorium of Vienna's Academy for World Trade to watch the presentation of selected experimental television advertisements. Before the films were shown, Director Numan of the Philipps Corporations (Eindhoven, Holland), in a talk summing up television's various potentials, recommended the introduction of commercial television to Austria. This, he pointed out, while not entailing heavy costs, would practically double the number of projected weekly program hours and would thus be welcomed by the public. A special commission could look to it that commercial interests do not invade the actual television program.

IMPORTANT MEMO!

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THE CHRISTIAN BROADCASTER

ORGANIZATION

..... Germany

The *Protestant Television Commission*, long interested in the various problems of radio and television, has recently sent the following pronouncement to the commission set up by the *Radio Stations' Association* for studying the current problems of commercial television. This declaration once more sets forth the opinions of the *Protestant Television Commission* concerning the introduction of commercial television in the Federal Republic of Germany. Excerpts from the report follow:

Even before regular television programs were aired in Germany, the Protestant Church was giving careful thought to the possible effects of this new means of communication. In its considerations of the problem, the Church focused special attention upon an important new factor affecting families which live in areas enjoying regular television broadcasts. While people were previously exposed only occasionally to the suggestive power of motion pictures (namely in movie theaters), this visual influence is now penetrating into their very homes. In the light of experiences made in this field in other countries (particularly in the U.S.A. and England), the Protestant Church has welcomed the idea that in the Federal Republic of Germany television was first being entrusted to the radio stations. This, indeed, seemed at first to be the only sure guarantee that television would remain a means of cultural dissemination, thanks to the radio stations' supervisory committees.

At the same time, however, the Protestant Church has from the very beginning insisted upon the necessity of setting time limits to television programs, in order that modern man's many opportunities to watch motion pictures may not be unduly increased. These same considerations led the *Protestant Television Commission* to issue the present statement

Commercial television is being encouraged in the Federal Republic of Germany by certain groups who contend that the means of publicity used thus far no longer satisfy the needs of today's business world; and that television should therefore be placed at its disposal as an additional publicity tool. From various lectures and talks it appears, however, that this opinion is not generally prevailing in German business circles. Thus, the last meeting of the *Radio and Television Planning Commission* of the German Industry and Trade Day (which took place on January 26, 1956, in Bonn), showed that unlimited commercial television in the Federal Republic is being championed by the *Trade-Mark Association* only

The *Protestant Television Commission* has come to the conclusion, however, that any resulting gain for trade and even the eventual financial profits for television stations are in no way comparable to the dangers to which a general acceptance of commercial television would expose our culture. In fact, television developments in

England offer an excellent example of the kind of changes coming with commercial television. Here, indeed, we see:

1. That even when a television code is worded in precise terms, it cannot prevent the programming from becoming more and more shallow;
2. That under the growing pressure from publicity-conscious business groups, commercial programs tend to become mere negative visual attractions;
3. That, for reasons of competition, even the normally quite independent commercial program of I.T.A. is now exerting considerable negative influence -- at least upon entertainment broadcasts, if not upon the B.B.C.'s entire program;
4. That this negative influence upon the program of the B.B.C. is still further increased by the fact that the I.T.A., having larger financial means at its disposal, deprives the B.B.C. of its best television talents by offering them higher salaries.....

We know that the groups interested in commercial television in the Federal Republic of Germany are considering a variety of practical means to realize it. We are also aware that, compared to commercial television operating its own, independent network (as in the case in England), commercial television controlled by the radio stations stands a better chance of being guided by these stations' supervisory organizations with their sense of cultural responsibility. These considerations, however, have not prevented a number of administrative committees originally opposed to the introduction of commercial television from considering such television now.

It must also be pointed out that the parties interested in promoting business by means of commercial television will never accept commercial television sponsored by radio stations as a final and satisfactory solution. Even at the last meeting of the *Radio and Television Planning Commission* of the German Industry and Trade Day, it was again made clear that commercial television sponsored by radio stations could be regarded as a provisional solution only.....

In view of these developments, we must once more raise very serious objections to any form of commercial television. In doing so, we are prompted exclusively by our responsibility toward families located in areas with regular television programs. We cannot, under any circumstances, feel responsible for programs which, in their inevitable trend toward attractiveness, will eventually have but negative results.

Consequently, if the *Protestant Television Commission* issues a warning against further advancing plans for commercial television at this stage of its development, it does so because it wishes to appeal most emphatically to the conscience, and to the sense of responsibility, of all those with whom rest the decisions made by radio stations and administration committees.

. . . . U. S. S. R.

• SOVIETS BUILD TV NETWORK*

The new Five-Year Plan of the U.S.S.R. which has just been made public provides, among other things, for the completion of an extensive television network. The plan calls for more than 40 television stations, including one station for each capital of the various Soviet Republics. Moscow's television customers are to receive two new television channels by the end of 1956, and a third channel (devoted to experimental color programs) sometime in 1958. In addition, according to a report published in the trade-union magazine *Trud*, television theaters with giant screens will be erected in the country districts. The *Moscow Television House* is at this time being rebuilt, in order that another eight studios may be added. Also planned is the construction of a new 300-meter television tower.

While television thus far has limited itself to covering the western part of the Soviet Union, stations are now under construction in Gorki, Stalino, Tbilisi, Vilnius, Kiubytachew and Tashkent. It is reported that in Tomak, Omak, Vladivostok, Ufa and Malchik, television stations built according to designs made by radio amateurs

are now in operation. The exact number of television owners in the Soviet Union has not been specified. It is supposed, however, that many of the 600,000 television sets manufactured last year have been sold to clubs and organizations.

• SOVIET TV REACHES BORDER AREAS*

Recently, the reception of German television programs in various areas of the Federal Republic adjacent to the Soviet Zone has been considerably hampered (sometimes even made impossible) by programs beamed from that zone. It is reported that many Federal Republic television owners were able to watch the Olympic Winter Games on channels of the Soviet Zone, while the reception of the German programs was jammed. Unfortunately, in order to increase their sales, television dealers of the border areas often sell sets which may be tuned in to Soviet Zone frequencies. Reports have it that responsible authorities in Bonn have ordered the construction of local television transmitters in the border areas, in order to counteract the reception from the Soviet Zone and thus deprive the Pankow-Government of a propaganda medium which, in these areas, could be potentially effective at this time.

Church and Television

We Introduce —

HERBERT SYDNEY HILLYER

Dr. Herbert Sydney Hillyer was born in England in the middle nineties of the last century. He came to Canada when he was fifteen and secured what education he may have the hard way. He did his high school work in two years after he was twenty-one and then went on to McMaster University to take Arts and Theology.

In 1922 Dr. and Mrs. Hillyer left Canada to go to Bolivia as missionaries under the Canadian Baptist Board. After learning the language, they were thrust into heavy responsibility because of the shortage of missionaries. While on tour with a national helper in 1927, Dr. Hillyer and Pastor Barron were stoned by hostile Indians and left for dead. However, like Paul and Silas, they found that God had more work for them to do.

After the first furlough was over, the Hillyers were stationed in La Paz, the largest city in Bolivia, and they labored there for nineteen years. They witnessed many revolutions. They interviewed presidents and government officials on behalf of mission work. The *Templo Evangelico* on the finest city boulevard became well known to all the citizens of La Paz. The Hillyers started *Redencion* (a gospel witness pamphlet), the *Bolivi-*

vian Sentinel (a religious magazine) and published two books, the second of which has gone through four editions in Spanish and two in English.

Finally, on their 1940-41 furlough, Dr. Hillyer was invited to take morning devotions over the Canadian Government station (CBL) in Toronto. The letters received after this early struggle with the microphone settled all doubts and started Hillyer into the field of broadcasting.

On their return to La Paz they bought time on the best radio in town, giving two fifteen-minute religious periods per week. Some unsympathetic citizens tried to persuade the Government to eliminate this period but far too many others were enjoying it to make elimination a serious threat.

Next furlough came in 1946 and with it a broadcasting report to the Home Board and a request for \$5,000 to establish a modest long wave transmitting station. The constituency gave \$11,000. The missionary returned to encounter all kinds of disappointment and difficulty but finally to establish, with the help of capable and conse-

Concluded on page 40

Program Ideas

WHAT? WHERE?

Samples of diversified religious radio programs are available on demonstration tapes from the Office for Religious Broadcasting of the Pres-

SAMPLES OF RELIGIOUS PROGRAMS ON LOAN TAPES

byterian U.S.A. Board of National Missions. Titled *Variety in Religious Radio Programming*, the tapes have been compiled and edited by John Groller, broadcasting secretary. Featuring devo-

tional, quiz, interview, spot announcements, children's and music programs, the sample broadcasts represent a cross-section of interdenominational broadcasts heard on radio stations throughout the U.S.A. and Alaska.

Many of the programs are of the increasingly popular 5-minute type and represent some of the newer approaches of religious broadcasting in attempting to attract the large non-church listening audience. The tapes are especially valuable as illustrative material for use in workshops and other training situations.

The tapes, recorded at 7½ IPS, single track, are available free on a loan basis. Following is a list of program titles:

DEMONSTRATION TAPE #1

1. *Pioneers of Christ*: Sesquicentennial prize-winning hymn. Balladaires Quartet. 3 stanzas.
2. *Good News*: Devotional, the Rev. Francis Stevens, United Church of Canada, Moosejaw.
3. *A Story to Tell*: "The Near-sighted Musician," devotional by Rev. Orval Austin, Murray, Kentucky. One of a 26-week series. Some 42 of these talks have been published in book form -- *Come As You Are*, Abington-Cokesbury Press, February 1956.

* * * * *

Continued from page 39

crated technicians, the "Cruz del Sur" of La Paz, in other words, the *Southern Cross Radio Station*. We believe that this is the only missionary radio station in the world owned by one small denomination. Behind the Canadian Baptist Board there are only 143,000 Baptist communicants. Plans are now afoot to increase the power and effectiveness of the "Cruz del Sur."

Three years ago Dr. Hillyer was asked by his Board to accept the position of executive secretary. He therefore has considerable responsibility for his work for the Board in India, Africa and Bolivia. He has travelled widely, having visited most South American countries as well as Europe, Africa and Asia. This year Dr. Hillyer is chairman of the Department of Overseas Missions of the Canadian Council of Churches. He continues his interest in the "Cruz del Sur," which he was instrumental in getting on the air.

THE CHRISTIAN BROADCASTER:

Welcomes contributed articles and news items pertinent to the field of religious broadcasting and telecasting but does not commit itself to their publication or to their return.

Places responsibility for the contents of signed papers and for the accuracy of news items and other factual information upon the authors and the contributors thereof. Editorial selection of material is strictly objective and implies no personal preference or evaluation.

*Asks readers, when reprinting or referring to articles published in *The Christian Broadcaster*, to mention the origin of the article as well as the name of the author.*

4. *Spot Announcements*: A) "Go to Church." -- BFC disc series. 1) "Golf." 2) "Comfort-Serenity." 3) "Fishing and Sunday School." 4) "Remember These Hymns." B) "The Minute Bible" -- created by the Rev. Orval Austin.
5. *Life to the Years*: "Accidents or Incidents" -- devotional by laymen and women of Beaver Presbytery. One of a 26-week series written by Mrs. Amy Faust and broadcast Monday through Friday, 8:30 A.M. over WBVP, Beaver Falls, Pennsylvania.
6. *Family Altar*: "The Talking Alarm Clock" -- children's devotional broadcast Saturdays by the Rev. Victor Alfsen. Monday through Friday the series is beamed to adult or family audience. Broadcast year-round, 8:00 A.M., over 10,000 watt KFAR, Fairbanks, Alaska.

DEMONSTRATION TAPE #2

1. *Hymn For Today*: Developed by the Rev. Gene Sine, Buechel Methodist Church, Buechel, Kentucky -- around hymn "O Love That Wilt Not Let Me Go."
2. *Cowboy Missionary Interview*: With cowboy missionary the Rev. Bill Lytle, broadcast on *Luncheon at Sardi's* program on WOR New York.
3. *Bible Quiz*: Church School Quiz developed by Beatrice Vetrano, director of Christian Education, Congregational Church, East Hartford, Connecticut.
4. *The Bible*: Readings from the Bible by the Rev. W.J. Beeners, head of speech and broadcasting at Princeton Theological Seminary.
5. *Wait a Minute*: Devotional talk by the Rev. Luther Markin, at Union Seminary International Radio and TV Workshop, 1955.
6. *Tomorrow*: Developed by the Rev. Bob Thompson at Levittown, Pennsylvania, for broadcast over WTNJ, Trenton, N.J. Significant use of so-called modern "pop" tune...and instrumental non-religious theme melody.